THE BOOKE OF COMMON PRAYER, and *Administration of the* SACRAMENTS.

And other RITES and CERIMONIES of the CHVRCH of ENGLAND.

¶ Imprinted at London by *Bonham Norton* and *Iohn Bill*, Printers to the Kings most Excellent Maiestie.

ANNO 1627.

Cum Priuilegio

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¶ An

¶ An Acte for the vniformitie of Common prayer, and Seruice in the Church *and administration of the Sacraments.*

WHere at the death of our late Soueraigne Lord King Edward the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, intituled, The Booke of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Acte of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord King Edward the sixt, intituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Acte of Parliament, in the first yeere of the Reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christs Religion.

Bee it therefore enacted by the authoritie of this present Parliament, that the said Statute of Repeale, and euery thing therin conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, conteined or appointed in, or by the sayd Booke, shall be void and of none effect, from and after the Feast of the Natiuitie of Saint Iohn Baptist next comming. And that the said Booke with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and bee from and after the said Feast of the Natiuity of S. Iohn Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of Eng-

land,

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An act for the vniformitie

land, Wales and the Marches of the same, or other the Queenes Dominions, shall from and after the Feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after the Feast of the Natiuity of Saint Iohn Baptist next comming, refuse to vse the sayd Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the sayd Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (Open prayer in and thoughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteined, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorius euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence the profit of all his spirituall Benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainepryse. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and be thereof in forme aforesayd lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore bee depriued ipso facto of all his spirituall promotions. And that it shall be lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted:

that

that then the person so offending, and conuicted the third time, shall bee depriued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesayd, concerning any of the premisses, shall not be beneficed, nor haue any Spirituall Promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his sayd conuiction, without bayle or mainepryse. And if any such person not hauing any Spirituall Promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme aforesayd be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aboue said, that if any person or persons whatsoeuer, after the said Feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deede, or by open threatnings, compell, or cause, or otherwise procure or maintaine any Parson, Vicar, or other Minister in any Cathedrall, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, otherwise, or in any other manner and forme then is mentioned in the said Booke, or that by any of the sayd meanes, shall vnlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common and open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the sayd Booke: that then euery such person being thereof lawfully conuicted in forme aboue sayd, shall forfeit to the Queene our Souereigne Lady, her Heires and Successors, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in fourme aforesaid bee thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Souereigne Lady, her Heires and Successors, foure hundred marks. And if any person, after hee in fourme aforesaid, shall haue beene twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Souereigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to bee payd by vertue of his conuiction, in such manner and forme as the same ought to bee payd within sixe weekes next after his conuiction: that then euery per-

ſon ſo conuict, and ſo not paying the ſame, ſhall foꝛ the ſame firſt offence, in ſtead of the ſaid ſumme, ſuffer impꝛiſonment by the ſpace of ſixe mo=neths, without baile oꝛ mainepꝛiſe. And if any perſon oꝛ perſons, that foꝛ his ſecond offence concerning the pꝛemiſſes, ſhall bee conuict in foꝛme afoꝛeſaid, doe not pay the ſayd ſumme to bee payd by vertue of his con=uiction and this eſtatute, in ſuch manner and foꝛme as the ſame ought to bee payd, within ſixe weekes next after his ſaid ſecond conuiction; that then euery perſon ſo conuicted and not paying the ſame, ſhall foꝛ the ſame ſecond offence, in the ſtead of the ſayd ſumme, ſuffer impꝛi=ſonment during twelue moneths, without bayle oꝛ mainepꝛiſe. And that from and after the ſayd Feaſt of the Natiuitie of Saint Iohn Bap=tiſt next comming, all and euery perſon and perſons inhabiting with=in this Realme, oꝛ any other the Queenes Maieſties Dominions, ſhall diligently and faithfully, hauing no lawfull oꝛ reaſonable excuſe to bee abſent, endeuour themſelues to reſoꝛt to their Pariſh Church oꝛ Chap=pell accuſtomed, oꝛ vpon reaſonable let thereof, to ſome vſuall place where Common pꝛayer and ſuch Seruice of God ſhall be vſed in ſuch time of let, vpon euery Sunday, and other dayes oꝛdeined and vſed to bee kept as holy dayes: and then and there to abide oꝛderly and ſober=ly, during the time of Common pꝛayer, Pꝛeachings, oꝛ other Seruice of God there to bee vſed oꝛ miniſtred, vpon paine of puniſhment by the Cenſures of the Church: And alſo vpon payne that euery perſon ſo offending, ſhall foꝛfeit foꝛ euery ſuch offence twelue pence, to be leuied by the Churchwardens of the Pariſh, where ſuch offence ſhall bee done, to the vſe of the pooꝛe of the ſame Pariſh, of the goods, lands, and tene=ments of ſuch offendour, by way of diſtreſſe. And foꝛ due execution hereof, the Queenes moſt excellent Maieſtie, the Loꝛds Tempoꝛall, and all the Commons in this pꝛeſent Parliament aſſembled, doeth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Oꝛdinaries, that they ſhall endeauour themſelues to the vt=termoſt of their knowledges, that the due and true execution hereof, may bee had throughout their Dioceſſe and charges, as they will an=ſwere befoꝛe God, foꝛ ſuch euils and plagues wherewith Almighty God may iuſtly puniſh his people foꝛ neglecting his good and whole=ſome Law. And foꝛ the authoꝛity in this behalfe, bee it further enacted by the authoꝛity afoꝛeſayd, That all and ſinguler the ſame Archbi=ſhops, Biſhops, and all other their Officers, exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempt as not exempt, within their Dio=ceſſe, ſhall haue full poweꝛ and authoꝛity by this Acte, to reforme, coꝛ=rect, and puniſh by Cenſures of the Church, all and ſinguler perſons, which ſhall offend within any their Juriſdictions oꝛ Dioceſſe, after the ſayd Feaſt of the Natiuitie of Saint Iohn Baptiſt next comming, againſt this Acte and Statute: any other Law, Statute, Pꝛiuiledge, Liberty, oꝛ Pꝛouiſion heretofoꝛe made, had oꝛ ſuffered to the contrary, notwith=ſtanding.

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And it is ordeined and enacted by the authority aforesaid, that all and euery Justice of Oyer & Determiner, or Justices of Assise, shall haue full power & authority in euery of their open & generall Sessions, to enquire, heare and determine all, and all manner offences that shall be committed or done contrary to any Article conteined in this present Acte, within the limits of the Commission to them directed, & to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall or may at all time or times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this Act, to the sayd Justices of Oyer and Determiner, or to the said Justices of Assise, at euery of the said open and generall Sessions to be holden in any place within this Diocesse, for and to the enquiry, hearing and determining of the offences aforesayd.

Prouided also, and be it enacted by the authority aforesaid, That the bookes concerning the said Seruice, shal at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, be attained, and gotten before the said Feast of the Natiuity of Saint John Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said bookes shall be attained and gotten before the said Feast of the Natiuity of S. John Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shalbe at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Lords of the Parliament, for the third offence aboue mentioned, shall be tried by their Peeres.

Prouided also, and be it ordained & enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bayliffes, and other head officers, of all and singular Cities, Boroughs and Townes Corporate within this Realme, Wales, and the Marches of the same, to the which Justices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Act, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the Feasts of Easter, and S. Michael the Archangel, in like maner and forme, as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordained and enacted by the authority a-

foꝛeſaid, That all and ſingular Archbiſhops and Biſhops, and euery of their Chancelloꝛs, Commiſſaries, Archdeacons, and other Oꝛdinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full powꝛer and authoꝛity by vertue of this Act, aſwell to enquire in their viſitation, Synods, oꝛ elſewhere within their iuriſdiction, at any other time and place, to take accuſations, and infoꝛmations of all and euery the things aboue mentioned, done, committed oꝛ perpetrated within the limits of their iuriſdiction and authoꝛitie, and to puniſh the ſame by admonition, excommunication, ſequeſtration, oꝛ depꝛiuation, oꝛ other Cenſures and Pꝛoceſſes, in like foꝛme as heretofoꝛe hath bin vſed in like caſes by the Queenes eccleſiaſticall Lawes.

Pꝛouided alwayes, and be it enacted, that whatſoeuer perſon offending in the pꝛemiſſes, ſhall foꝛ the firſt offence receiue puniſhment of the Oꝛdinary, hauing a teſtimoniall thereof vnder the ſaid Oꝛdinaries ſeale, ſhall not foꝛ the ſame offence eftſoones bee conuicted befoꝛe the Juſtices: and likewiſe receiuing foꝛ the ſaid firſt offence puniſhment by the Juſtices, he ſhall not foꝛ the ſame offence eftſoones receiue puniſhment of the Oꝛdinarie: any thing contained in this Act to the contrary, notwithſtanding.

Pꝛouided alwayes, & be it enacted, that ſuch oꝛnaments of the Church, and of the miniſters thereof, ſhall be reteined, and be in vſe, as was in this Church of England by the authoꝛitie of Parliament in the ſecond yeere of the reigne of King Edward the ſixt, vntill other oꝛder ſhall be therein taken by authoꝛity of the Queenes Maieſty, with the aduice of her Commiſſioners, appointed and authoꝛized vnder the great ſeale of England, foꝛ cauſes Eccleſiaſticall, oꝛ of the Metropolitane of this Realme. And alſo that if there ſhall happen any contempt oꝛ irreuerence to be vſed in the Ceremonies oꝛ Rites of the Church, by the miſuſing of the oꝛders appointed in this Booke: the Queenes Maieſtie may by the like aduiſe of the ſaid Commiſſioners, oꝛ Metropolitane, oꝛdaine and publiſh ſuch further Ceremonies oꝛ Rites, as may be moſt foꝛ the aduancement of Gods glozy, the edifying of his Church, and the due reuerence of Chꝛiſts holy myſteries and Sacraments.

And be it further enacted by the authoꝛitie afoꝛeſaid that all lawes, ſtatutes and oꝛdinances, wherein oꝛ whereby any other ſeruice, adminiſtration of Sacraments, oꝛ Common pꝛayer is limited, eſtabliſhed, oꝛ ſet foꝛth to be vſed within this Realme, oꝛ any other the Queenes Dominions and Countries, ſhall from henceforth vtterly be voyde, and of none effect.

(*,*)

By



¶ By the King.

¶ A Proclamation for the authorizing and vniformity of the Booke of Common Prayer to be vsed throughout the Realme.

ALthough it cannot bee vnknowen to Our Subiects by the former Declarations wee haue published, what Our purposes and proceedings haue beene in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a setled Forme, wee haue occasion to repeate somewhat of that which hath passed: And now at Our very first entry into the Realme, beeing entertained and importuned with Informations of sundry Mutinies, complayning of the errours and imperfections of the Church here, aswel in matter of Doctrine, as of Discipline: Although Wee had no reason to presume that things were so farre amisse, as was pretended, because we had seen the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a Peace and Prosperitie, both extraordinarie and of many yeeres continuance (a strong euidence that

God was therewith well pleased, } Yet because the importunity of the Complainers was great, their affirmations vehement; and the zeale wherewith the same did seeme to be accompanied, very specious: Wee were moued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duetties, That is, to settle the affaires of Religion, and the Seruice of GOD before their owne: Which while Wee were in hand to doe, as the contagion of the sickenesse reigning in Our Citie of London, and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed Formes of publike seruice of God not here allowed, held Assemblies without Authority, and did other things, carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference Wee intended to bee had with as much speede as conueniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Counsell were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, aswell of those that are conformable to the State of the Church established, as of those that dissented. Among whom, what Our paines were, what Our patience in hearing and replying; and what the indifferencie and vprightnesse of Our Iudgement in determining, Wee leaue to the report of those who heard the same, contenting Our Selfe with the Sincerity of Our owne heart therein. But Wee cannot conceale, that the successe of that Conference was such as happeneth to many other things, which mouing great expectation before they bee entred into, in their issue produce small effects. For Wee found mighty and vehement Informations, supported with so weake and slender proofes, as it appeareth vnto Us

and

and Our Counsel, that there was no cause why any change should haue bin at all in that which was most impugned, the Booke of Common prayer, conteining the forme of the publike Seruice of God here established, neither in the doctrine which appeared to be sincere, nor in the Formes and Rites which were iustified out of the practise of ỹ Primitiue Church. Notwithstanding, we thought meet, with consent of the Bishops, and other learned men there present, That some small things might rather be explained then changed, not that the same might not very wel haue been borne with by men who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God wee were nice, or rather ielous, that the publike forme thereof should be free not onely from blame, but from suspition, so as neither the common Aduersary should haue aduantage to wrest ought therein conteined, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue forth Our Commission vnder Our great Seale of England to the Archbishop of Canterbury and others, according to the Forme which the Lawes of this Realme in like case prescribe to bee vsed, to make the said Explanation, and to cause the whole Booke of Common Prayer, with the same Explanations, to bee newly printed. Which being now done, and established anew after so serious a deliberation, although we doubt not, but all Our Subiects, both Ministers and others, will receiue the same with such reuerence as apperrtaineth, & conforme themselues therunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowen by Proclamation Our authorizing of the same, And to require and enioyne all men, alwell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing of God, established and allowed to be in this Realme. And the rather, for that all the learned men, who were there present, alwell of the Bishops as others, promised their conformity in the practise of it, onely making suit to Us, that some few might be borne with for a time.

A Proclamation for the &c.

Wherefore We require all Archbishops, Bishops, and all other publique ministers, aswell Ecclesiasticall as Ciuill, to doe their duelies in causing the same to be obeyed, & in punishing the offendors according to the Lawes of the Realme heretofore established, for the Authorizing of the sayd Booke of Common Prayer. And we thinke it also necessary, that the said Archbishops and Bishops, doe each of them in his Prouince and Diocesse take order, That euery Parish do procure to themselues within such time as they shall thinke good to limit, one of the said Bookes so explained. And last of all We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common & Publique forme of Gods Seruice, from this which is now established, for that neither will We give way to any to presume, that Our owne Judgement having determined in a matter of this weight, shalbe swayed to alteration by the friuolous suggestions of any light spirit: neither are We ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to vse constancy in the vpholding of the publike determinations of States, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should bee followed in their vnconstancie, would make all actions of States ridiculous and contemptible: whereas the stedfast maintaining of things by good aduice established, is the weale of all Comon wealths.

Giuen at Our Palace of Westminster, the 5. day of March, in the first yeere of Our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

¶ THE

¶ THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainely appeare by the Common Prayers in the Church, commonly called Diuine Seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, he shall find that the same was not ordained but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and especially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further that the people (by dayly hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After like sort were other bookes of holy Scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the Seruice in this Church of England these many yeeres, hath been read in Latine to the people, which they vnderstand not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue beene dayly said, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifold changings of the Seruice, was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to finde out what should bee read, then to reade it when it was found out.

These

The Preface.

These inconueniences therefore considered, here is set foorth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may bee) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules: therefore certaine rules are here set foorth, which as they be few in number, so they be plaine & easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpose of the old Fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore, by this order the Curates shall neede none other bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not be at so great charges for bookes, as in times past they haue been.

And where heretofore there hath been great diuersitie in saying, and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, and some the vse of Bangor, some of Yorke, some of Lincolne: Now from hencefoorth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, becauuse that all things must bee read vpon the booke, whereas before, by the reason of so often repetition they could say many things by heart: if those men will weigh their labour, with the profit and knowledge which dayly they shall obtaine by reading vpon the Booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainely set forth, but doubts may arise in the vse and practise of the same: to appease all such diuersity (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, doe and execute the things conteined in this Booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this Booke. And if the Bishop of the Diocesse be in doubt, then hee may send for the resolution thereof to the Archbishop.

Though

THough it be appointed in the afore-written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall bee bound to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of Diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery Pariſh-Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh-Church or Chappell wheree he miniſtreth, and ſhall toll a Bell thereto a conuenient time before hee begin, that ſuch as bee diſpoſed, may come to heare Gods Word, and to pray with him.

¶ Of

Of Ceremonies why some be abolished, and some reteined.

If such Ceremonies as be vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew dayly to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away and cleane reiected. Other there be, which although they haue been deuised by man, yet is it thought good to reserue them still, aswell for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publique or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: and againe on the other side, some be so newfangled, that they would innouate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthem of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Iewes. And he counselled, that such yoke and burthen should bee taken away, as time would serue quietly to doe it.

But

Of Ceremonies.

But what would Saint Augustine haue sayd, if hee had seene the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his time was not to be compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edifyed.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peraduenture will bee offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reprooue the old, onely for their age, without bewraying of their owne folly. For in such a case they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and newfanglenes, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, (which vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreouer they be neither darke nor dumbe ceremonies, but are so set forth that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue been. And in these our doings we condemne no other Nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery countrey should vse such Ceremonies, as they shall thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuersly, in diuers countreys.

¶ The

¶ The Table and Kalender, expreſsing the order of Pſalmes to be ſaid at Morning and Euening prayer throughout the yeere, except certaine proper Feaſts, as the Rules following more plainely declare.

THE Pſalter ſhall bee read thorow once euery Moneth. And becauſe that ſome Moneths be longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhall bee appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number, and February which is placed betweene them both, hath onely xxviij. dayes. February ſhall borrow of either of the Moneths (of Ianuary and March, one day: And ſo the Pſalter which ſhall bee read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes a piece; It is ordered that the Pſalmes ſhall be read the laſt day of the ſaid Moneths which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to knowe what Pſalmes ſhall be read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number, you ſhall ſee what Pſalmes ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the Seruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (folowing the diuiſion of the Hebrewes) doe varie in numbers from the common Latine Tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed *to bee read.*

THe old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read thorow euery yeere once, except certaine Bookes and Chapters which bee leaſt edifying, and might beſt bee ſpared, and therefore are left vnread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thrice, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender following, and there ye ſhal perceiue the Bookes & Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundaies, or for any Feaſt, moueable or vnmoueable: then the Pſalmes & Leſſons appointed in the Kalender, ſhal be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle & Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhall bee read againe the day following, except it bee Sunday, which hath proper Leſſons of the old Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhall you reade to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall bee read vnto, **So that he was ſuppoſed to be the Sonne of Joſeph, &c.**

¶ Proper

¶ Proper Lessons to bee read for the first Lessons both at Morning and Euening prayer on the Sundayes throughout the yeere, and for some also the second Lessons.

	Mattens.	Euenſong
Sundayes of Aduent.		
The firſt.	Eſai.i.	Eſai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundaies after Chriſtmas		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Euenſong.
First Sunday in Lent.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix.	x
Easter day.		
i.Leſſon.	Exod.xii.	Exod.xiiii
ii.Leſſon.	Rom.vi.	Acts ii
Sundaies after Easter.		
First ſunday	Num.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday.		
i.Leſſon.	Deut.xvi	Wiſed.i.
ii.Leſſon.	Acts.x.	Actsxix.It fortuned that while Apollo was at Corinth,&c. (vnto) After theſe thinges.
	Then Peter opened his mouth, &c.	

Trinity. Sunday.	Mattens.	Euensong.
i. Lesson.	Gene. xviii.	Iosua. i.
ii. Lesson.	Mat. iii.	
Sundaies after Trinity.		
First	Iosua x.	Iosua xxiii.
ii	Judg. iiii.	Judg. v.
iii	i. Sam. ii.	i. Sam iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. Sam xii.	ii. Sam. xxi.
vii	xxii	xxiiii
viii	i. King. xiii.	i. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii. King. v.	ii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mic. vi.

Sundaies after Trinity.	Mattens.	Euensong.
xxi	Abac. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ *Lessons proper for Holy dayes.*

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Natiuitie of Christ.		
i. Lesson.	Esay ix.	Esai. vii. God spake once again to Achaz &c. vnto the end.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue, &c. (vnto) foolish questions.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And whē xl. yeres were expired there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost, &c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson	Apocal. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome. i.
Circumcisiõ.		
i. Lesson.	Genesis xvii.	Deut. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esay xl.	Esay xlix.
ii. Lesson.	Luk iii. (vnto) So ỹ he was supposed to be the sonne of Joseph.	Joh. ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedome v.	Wisdome vi.
ii. Lesson.	Acts xvii (vnto) They heard him.	Acts xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S. Matthias	Wisdome xix.	Eccle. i.
Annunciatiõ of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee xiii.	Osee. xiiii.
Thursday afore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esay liii.
Easter Euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matt. xxviii.	Acts. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccles. 9.
Ascension day	Deut. x.	ii. King. ii.
Munday in Whitsunweeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men, &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsunweeke.	i. Sam. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Acts. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. (vnto) When Jesus heard.

	Mattens.	Euenſong.
S. Peter.		
i. Leſſon.	Eccluſ. xv.	Eccluſ. xix.
ii. Leſſon.	Acts iii.	Acts iiii.
S. James.	Eccluſ. xxi.	Eccluſ. xxii.
S. Bartholomew.	xxv.	xxix.
S. Matthew.	Eccluſ. 35.	Eccluſ. 38.
		xliiii.
S. Michael.	xxxix.	
S. Luke.	Eccluſ. li.	Job. i.

	Mattens.	Euenſong.
Simon and Jude.	Job 24. 25.	xlii.
All Saints.		
i. Leſſon.	Wiſdome 3. (vnto) Bleſſed is rather the barren.	Wiſedome 5. (vnto) His iealouſie alſo.
ii. Leſſon.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocal. 19. (vnto) And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

		‖¶ Mattens.	‖¶ Euenſong.
¶ Chriſtmas day.	Pſalmes.	xix. xlv. lxxxv.	Pſalmes. lxxxix. cx. cxxxii.
		‖¶ Mattens.	‖¶ Euenſong.
¶ Eaſter day.	Pſalmes.	ii. lvii. Cxi.	Pſalmes. Cxiii. Cxiiii. Cxviii.
		‖¶ Mattens.	‖¶
¶ Aſcenſion day.	Pſalmes.	viii xv xxi.	Pſalmes. xxiiii. lxviii. Cviii.
		‖¶ Mattens.	‖¶ Euenſong.
¶ Whitſunday.	Pſalmes:	xlviii. lxvii.	Pſalmes. Civ. Cxlv.

¶ The

¶ The Table for the order of the Pſalmes,

to be ſayd at Morning and Euening Prayer.

Dayes of the Moneth.	¶ Pſalmes for Morning Prayer.	¶ Pſalmes for Euening Prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii,xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii xxxix.xl.	xli.xlii.xliii.
9	xliiii,xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii,xcix.c.ci.
20	ciii ciiii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Jnde iiii.
25	Jnde v.	Jnde iiii.
26	Jnde v.	Jnde iiii.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliij.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix..cl.

¶

An Almanacke for xxxix. yeeres.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1603	viii	Ꝑ	20. Febꝛu.	9. March.	24 Apꝛil	30. Maii	2. Junii	12. June	27. Nou.
1604	ix	A G	5.	22. Febꝛu.	8.	xiiii	17. Maii	27. Maii	2. Decem.
1605	x	F	27. Ianu.	13.	31. March	vi	ix	xix	i
1606	xi	E	16. Febꝛ.	5. March.	20. Apꝛil	xxvi	xix	8. June	30. Nou.
1607	xii	D	1. Febꝛu.	18. Febꝛu.	5.	xi	xiiii	24. Maii	xxix
1608	xiii	C B	24. Ianu.	10.	27. March	ii	v	xv	xxvii
1609	xiiii	A	12. Febꝛu.	1. March	16. Apꝛil	xxii	xxv	4. June	3. Decem.
1610	xv	G	4.	21. Febꝛu.	8.	xviii	xvii	27. Maii	ii
1611	xvi	F	20. Ianu.	6.	24. March	29. Apꝛil	ii	xii	i
1612	xvii	E D	9. Febꝛu.	25.	12. Apꝛil	18. Maii	xxi	xxxi	29. Nou.
1613	xviii	C	31. Ianu.	17.	4.	x	xiii	xxiii	xxviii
1614	xix	B	20. Febꝛu.	9. March	24	xxx	2. Junii	12. June	xxvii
1615	i	A	5.	22. Febꝛu.	9.	xv	18. Maii	28. Maii	3. Decem.
1616	ii	G F	28. Ianu.	14.	31. March	vi	ix	xix	i
1617	iii	E	16. Febꝛ.	7. March	20. Apꝛil	xxvi	xxix	3. June	30. Nou.
1618	iiii	D	1.	18. Febꝛu.	5.	xi	xiiii	24. Maii	xxix
1619	v	C	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1620	vi	B A	13. Febꝛ.	1. March	16. Apꝛil	xxii	xxv	4. June	3. Decem.
1621	vii	G	28. Ianu.	14. Febꝛu.	1.	vii	x	20. Maii	ii
1622	viii	F	17. Febꝛ.	6. March	21.	xxvii	xxx	9. June	i
1623	ix	E	9. Febꝛu.	16. Febꝛu.	13.	xix	xxii	i	30. Nou.
1624	x	D C	25. Ianu.	11.	28. March	iii. Maii	vi	16. Maii	xxviii
1625	xi	B	13. Febꝛu.	2. March	17. Apꝛil	xxiii	xxvi	5. June	xxvii
1626	xii	A	5.	22. Febꝛu.	9.	xv	xviii	28. Maii	3. Decem.
1627	xiii	G	21. Ianu.	7.	25. March	30. Apꝛil	iii	xiii	ii
1628	xiiii	F E	10. Febꝛu.	27.	13. Apꝛil	19. Maii	xxii	1. June	30. Nou.
1629	xv	D	1.	18.	5.	xi	xiiii	24. Maii	xxix
1630	xvi	C	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1631	xvii	B	6. Febꝛu.	23.	10. Apꝛil	xvi	xix	xxix	xxvii
1632	xviii	A G	29. Ianu.	20.	1.	vii	x	xx	2. Decem.
1633	xix	F	17. Febꝛu.	6. March	21. Apꝛil	xxvii	xxx	9. June	i
1634	i	E	2. Febꝛu.	19. Febꝛu.	6.	xii	xv	xxv	30. Nou.
1635	ii	D	25. Ianu.	11. Febꝛu.	March 29	iiii.	vii	17. Maii	xxix
1636	iii	C B	14. Febꝛu.	2. March	Apꝛil. 17.	xiii	xxvi	5. June	xxvii
1637	iiii	A	5.	22. Febꝛu.	9.	xv	xviii	28. Maii	3. Decem.
1638	v	G	21. Ianu.	7.	25. March	30. Apꝛil	iii	xiii	ii
1639	vi	F	10. Febꝛu.	27.	13. Apꝛil	20. Maii	xxiii	2. June	i
1640	vii	E D	2.	19.	5.	xi	xiiii	24. Maii	29. Nou.
1641	viii	C	21. Ianu.	10. March	25.	xxxi	3. June	13. June	xxviii

¶ Note that the supputation of the yeere of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, & the day when *Christ* was conceiued in the wombe of the Virgine *Mary*.

¶ To find Easter for euer.

The golden number.	A	B	C	D	E	F	G
i	Aprill ix.	x	xi	xii	vi	vii	viii
ii	March 26.	xxvii	xxviii	xxix	xxx	xxxi	Aprill i
iii	Aprill xvi	xvii	xviii	xix	xx	xxiii	xv
iiii	Aprill ix	iii	iiii	v	vi	vii	viii
v	March 26.	xxvii	xxviii	xxix	xxxiii	xxiiii	xxv
vi	Aprill xvi	xviii	xi	xii	xiii	xiiii	xv
vii	Aprill ii	iii	iiii	v	vi	Mar. 31.	Aprill i
viii	Aprill xxiii	xxiiii	xxv	xix	xx	xxi	xxii
ix	Aprill ix	x	xi	xii	xiii	xiiii	viii
x	Aprill ii	iii	Mar. 28.	xxix	xxx	xxxi	Aprill i
xi	Aprill xvi	xvii	xviii	xix	xx	xxi	xxii
xii	Aprill ix	x	xi	v	vi	vii	viii
xiii	March 26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Aprill xvi	xvii	xviii	xix	xiii	xiiii	xv
xv	Aprill ii	iii	iiii	v	vi	vii	viii
xvi	March 26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Aprill xvi	x	xi	xii	xiii	xiiii	xv
xviii	Aprill ii	iii	iiii	v	Mar. 30.	xxxi	Aprill i
xix	Aprill xxiii.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When yee haue found the Sunday Letter in the vppermoſt Line, guide your eye downeward from the ſame, till yee come right ouer againſt the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ January

¶ Ianuary hath xxxj. dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12. / 4. min. 48. }

					Pfalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
xix	1	A	Kalend	Circumciſion.	i	Geneſ. 17.	Rom. ii.	Deut. x.	Coloſſ. ii
viii	2	b	iiii No.		ii	Geneſ. 1.	Matth. i	Gene. ii.	Rom. i.
	3	c	iii No.		iii	iii	ii	iiii	ii
xvi	4	d	pri. No.		iiii	v	iii	vi	iii
	5	e	Nonas.		v	vii	iiii	viii	xiii
	6	f	viii Id.	Epiphanie.	vi	Eſa. lx.	Luke iii.	Eſa. xlix.	Joh. ii.
xiii	7	g	vii Id.		vii	Geneſ. ix.	Matt. v.	Gen. xii.	Rom. v.
ii	8	A	vi Id.	Lucian.	viii	xiii	vi	xiiii	vi
	9	b	v Id.		ix	xv	vii	xvi	vii
x	10	c	iiii Id.		x	xvii	viii	xviii	viii
	11	d	iii Id.	Sol in Aquario.	xi	xix	ix	xx	ix
xviii	12	e	pri. Id.		xii	xxi	x	xxii	x
vii	13	f	Idus.	Hilarii.	xiii	xxiii	xi	xxiiii	xi
	14	g	xix	Febꝛuarii.	xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii		xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii kl.		xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.		xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Piſca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.		xix	xxxv	xvii	xxxvii	i. Coꝛ. i.
	20	f	xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.	xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.		xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.		xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſ. Paul.	xxv	Wiſd. v.	Acts 22.	Wiſd. vi.	Acts. 26.
xviii	26	e	vii kl.		xxvi	Geneſ. 48.	Mat. 23.	Gen. xlix	i. Coꝛ. 7.
iii	27	f	vi kl.		xxvii	i	xxiiii	Exod. i.	viii
	28	g	v kl.		xxviii	Exod. ii.	xxv	iii	ix
xi	29	A	iiii kl.		xxix	iiii	xxvi	v	x
xix	30	b	iii kl.		xxx	vii	xxvi	viii	xi
vii	31	c	pri. kl.		xxx	ix	xxviii	x	xii

¶ February hath xxviij. dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 14. / 4. min. 46. }

						Pſalme	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	d	Kalend.	Faſt.		ii	Exod. xi.	Mark. i.	Exod. 12.	1. Cor. 13
xvi	2	e	iiii No.	Purifica. of Mary.		iii	Wiſd. ix.	ii	Wiſd. 12.	xiiii
v	3	f	iii No.	Blaſii.		iiii	Exod. 13.	iii	Exod. 14.	xv
	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	a	Nonis.	Agathe.		vi	xvii	v	xviii	2. Cor. 1
ii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxvi	ix	xxviii	v
xviii	10	f	iiii Id.			xi	xxvii ii	x	Leuit. 18	vi
vii	11	g	iii Id.	Sol in Piſcibus.		xii	Leuit. 19	xi	xx	vii
	12	a	prid. Id			xiii	xxvi	xii	Num. xi.	viii
xv	13	b	Idus.			xiiii	Num. xii.	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.			xviii	xxiii	Luk. di. 1	xxiiii	xiii
	18	g	xii kl.			xix	xxv	di. 1.	xxvii	Galat. 1.
x	19	a	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.			xxii	xxxv	iiii	Deut. i.	iiii
vi	22	d	viii kl.			xxiii	Deut. ii.	v	iii	v
	23	e	vii kl.	Faſt.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias.		xxv	Wiſd. xix.	vii	Eccles. i.	Ephes. 1
iii	25	g	v kl.			xxvi	Deut. v.	viii	Deut. 7.	ii
	26	a	iiii kl.			xxvii	viii	ix	ix	iii
vi	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	prid. kl.			xxix	xii	xi	xiii	v

¶ March hath xxxj. dayes.

¶ The Moone xxx.

Sunne { riſeth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	d	Kalend.	Dauid.		xxx	Deut. 16.	Luke 12.	Deut. 17.	Epheſ. 6.
viii	2	e	vi No.	Cedde.		i	xviii	xiii	xix	Phil. 1.
	3	f	v No.			ii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.			iii	xxii	xv	xxiiii	iii
v	5	A	iii No.			iiii	xxv	xvi	xxvi	iiii
	6	b	pꝛid. No			v	xxvii	xvii	xxviii	Coloſ. 1.
xiii	7	c	Nonas.	Perpetue.		vi	xxix	xviii	xxx	ii
ii	8	d	viii Id.			vii	xxxi	xix	xxxii	iii
	9	e	vii Id.			viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi Id.			ix	Joſua 1.	xxi	Joſua 2.	1. Theſ. 1.
	11	g	v Id.			x	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Gregory.		xi	v	xxiii	vi	iii
vii	13	b	iii Id.	Sol in Ariete.		xii	vii	xxiiii	viii	iiii
	14	c	pꝛid. Id			xiii	ix	John 1.	x	v
xv	15	d	Idus.			xiiii	xxiii	ii	xxiiii	2. Theſ. 1.
iiii	16	e	xvii kl	Aprilis.		xv	Judg. 1.	iii	Judg. 2.	ii.
	17	f	xvi kl.			xvi	iii	iiii	iiii	iii
xii	18	g	xv kl.	Edward.		xvii	v	v	vi	1. Tim 1.
i	19	A	xiiii kl.			xviii	vii	vi	viii	ii. iii.
	20	b	xiii kl.			xix	ix	vii	x	iiii
ix	21	c	xii kl.	Benedict.		xx	xi	viii	xii	v
	22	d	kl.			xxi	xiii	xix	xiiii	vi
xvii	23	e	x kl.			xxii	xv	x	xvi	2. Tim. 1.
vi	24	f	ix kl.	Faſt.		xxiii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun. of Mary.		xxiiii	Eccleſ. 2.	xii	Eccles. 3.	iii
xiiii	26	A	vii kl.			xxv	Judg. 19.	xiii	Judg. 20.	iiii
iii	27	b	vi kl.	Init. reg. Carol.		xxvi	xxi	xiiii	Ruth 1.	Titus 1.
	28	c	v kl.			xxvii	Ruth 2.	xv	iii	i. iii.
xi	29	d	iiii kl.			xxviii	iiii	xvi	1. King. 1.	Philem.
	30	e	iii kl.			xxix	1. Sam. 2	xvii	iii	Hebr. 1.
xix	31	f	pꝛid. kl.			xxx	iiii	xviii	v	ii

¶ April hath xxx. dayes.

¶ The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
viii	1	g	Kalend.		i	1. Sã. 6.	Joh. 19.	1. Sã. 7.	Hebr. 3.
xvi	2	A	iiii No.		ii	viii	xx	ix	iiii
v	3	b	iii No.	Richard.	iii	x	xxi	xi	v
	4	c	pꝛid. No.	Ambroſe.	iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.		v	xiiii	ii	xv	vii
ii	6	e	viii Id.		vi	xvi	iii	xvii	viii
	7	f	vii Id.		vii	xviii	iiii	xix	ix
	8	g	vi Id.		viii	xx	v	xxi	x
x	9	A	v Id.		ix	xxii	vi	xxiii	xi
xviii	10	b	iiii Id.		x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	pꝛid. Id		xii	xxviii	ix	xxix.	Jam. 1.
xv	13	e	Idus.		xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Maij.	xiiii	2. Sã. 1.	xi	2. Sã. 2.	iii
	15	g	xvii kl.		xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.		xvi	v	xiii	vi	v
i	17	b	xv kl.		xvii	vii	xiiii	viii	1. Pet. 1.
	18	c	xiiii kl.		xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii kl.		xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.		xxi	xv	xviii	xvi	v
vi	22	g	x kl.		xxii	xvii	xix	xviii	2. Pet. 1.
	23	A	ix kl.	S. George.	xxiii	xix	xx	xx	ii
xviii	24	b	viii kl.		xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Marke Euang.	xxv	Eccle. 4.	xxii	Eccles. 5.	1. Joh. 1.
	26	d	vi kl.		xxvi	2. Sã. 23.	xxiii	2. Sã. 24	ii
ii	27	e	v kl.		xxvii	1. Kin. 1.	xxiiii	1. Kin. 2.	iii
	28	f	iiii kl.		xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.		xxix	v	xxvi	vi	v
viii	30	A	pꝛid. kl.		xxx	vii	xxvii	viii	2. 3. Joh.

¶ May hath xxxj. dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

						Psalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	b	Kalend.	Philip & Iacob.		i	Eccles. 7.	Acts 8.	Eccles. 9.	Jude 1.
xvi	2	c	vi No.			ii	1. King. 9	xxviii	1. Kin. 10	Rom. 1.
v	3	d	v No.	In. of the Crosse.		iii	xi	Matth. 1	xii	ii
	4	e	iiii No.			iiii	xiii	ii	xiiii	iii
xiii	5	f	iii No.			v	xv	iii	xvi	iiii
ii	6	g	prid. No	Iohn Euang.		vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii Id.			viii	xxi	vi	xxii	vii
xviii	9	c	vii Id.			ix	2. King. 1.	vii	2. King. 2	viii
vii	10	d	vi Id.			x	iii	viii	iiii	ix
	11	e	v Id.			xi	v	ix	vi	x
	12	f	iiii Id.	Sol in Gemini.		xii	vii	x	viii	xi
xv	13	g	iii Id.			xiii	ix	xi	x	xii
iiii	14	A	pri. Id			xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii kl	Iunii.		xvi	xv	xiiii	xvi	xv
i	17	d	xvi kl.			xvii	xvii	xv	xviii	xvi
	18	e	xv kl.			xviii	xix	xvi	xx	1. Cor. 1
ix	19	f	xiiii kl.	Dunstane.		xix	xxi	xvii	xxii	ii
	20	g	xiii kl.			xx	xxiii	xviii	xxiiii	iii
xvii	21		xii kl.			xxi	xxv	xix	Ezra. 2.	iiii
vi	22	b	xi kl.			xxii	Ezra. 3.	xx	iiii	v
	23	c	x kl.			xxiii	v	xxi	vi	vi
xiiii	24	d	ix kl.			xxiiii	vii	xxii	ix	vii
iii	25	e	viii kl.			xxv	Nehe. 1.	xxiii	Nehe. 2.	viii
	26	f	vii kl.	Augustine.		xxvi	iiii	xxiiii	v	ix
ii	27	g	vi kl.			xxvii	vi	xxv	viii	x
	28	A	v kl.			xxviii	ix	xxvi	x	xi
xix	29	b	iiii kl.			xxix	xiii	xxvii	Ester 1.	xii
viii	30	c	iii kl.			xxx	Ester 2.	xxviii	iii	xiii
vi	31	d	pri. kl.			xxxi	iiii	Mark. 1.	v	xiiii

¶Iune hath xxx. dayes.

¶The Moone xxix.

Sunne { riseth / falleth } houre { 3.min.34. / 8.min.26. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
	1	e	Kalend.		i	Eſter vi	Mark. ii	Eſter vii	1. Cor. 15
	2	f	iiii No.		ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nechomede.	iii	Job i	iiii	Job ii	2. Cor. i
ii	4	A	pꝛid. No.		iiii	iii	v	iiii	ii
	5	b	Nonis	Boniface.	v	v	vi	vi	iii
x	6	c	viii Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii Id.		vii	ix	viii	x	v
vii	8	e	vi Id.		viii	xi	ix	xii	vi
	9	f	v Id.		ix	xiii	x	xiiii	vii
	10	g	iiii Id.		x	xv	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.	xi	Eccles. x.	Acts iiii	Eccles. 12	Acts xv
iiii	12	b	pꝛid. Id.	Sol in Cancro.	xii	Job 17. 18	Mar. xii	Job xix	2. Cor. 9
	13	c		Solſtit. æſtiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Iulii.	xiiii	xxii	xiiii	xxiiii	xi
i	15	e	xvii kl.		xv	xxiiii. 25.	xv	xxvi 27.	xii
	16	f	xvi kl.		xvi	xxvii	xvi	xxix	xiii
ix	17	g	xv kl.		xvii	xxx	Luke. i.	xxxi	Galat. i.
	18	A	xiiii kl.		xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.		xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.		xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.		xxii	xl	vi	xli	vi
iii	23	f	ix kl.	Faſt.	xxiii	xlii	vii	Pꝛou. i.	Eph. i
	24	g	viii kl.	Iohn Baptiſt.	xxiiii	Mala. 3.	Matt. 3.	Mala. 4.	Mat. 14
xi	25	A	vii kl.		xxv	Pꝛou. 2.	Luke 8.	Pꝛou. 3.	Eph. 2
	26	b	vi kl.		xxvi	iiii	ix	v	iii
xix	27	c	v kl.		xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Faſt.	xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apoſtle.	xxix	Eccle. 15	Acts iii.	Eccle. 19	Acts. 4
xvi	30	f	pꝛid. kl.		xxx	Pꝛou. 10	Luke xii.	Pꝛou. 11	Eph. 6.

¶ Iuly hath xxxi. dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Psalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson	2. Lesson.	1. Lesson.	2. Lesson.
b	1	g	Kalend.	Visit. of Mary.	i		Prou. 12.	Luke 13.	Pro. 13.	Phil. i
	2	A	vi No.		ii		xiiii	xiiii	xv	ii
cviii	3	b	v No.	Martin.	iii		xvi	xv	xvii	iii
ii	4	c	iiii No.		iiii		xviii	xvi	xix	iiii
	5	d	iii No.		v		xx	xvii	xxi	Col. i.
c	6	e	prid. No	Dog dayes.	vi		xxii	xviii	xxiii	ii
cviii	7	f	Nonas.		vii		xxiiii	xix	xxv	iii
vii	8	g	viii Id.		viii		xxvi	xx	xxvii	iiii
	9		vii Id.		ix		xxvii	xxi	xxix	i. Thes. i
	10	b	vi Id.		x		xxxi	xxii	Eccles. 1	ii
cv	11	c	v Id.		xi		Eccles. 2.	xxiii	iii	iii
iii	12	d	iiii Id.	Sol in Leone.	xii		iiii	xxiiii	v	iiii
	13	e	iii Id.		xiii		vi	John i.	vii	v
ci	14	f	prid. Id.		xiiii		viii	ii	ix	2. Thes. i.
	15	g	Idus.	Swithune.	xv		x	iii	xi	ii
c	16	A	xvii kl.	Augusti.	xvi		xii	iiii	Iere. 1.	iii
	17	b	xvi kl.		xvii		Iere. 2.	v	iii	1. Tim. i
	18	c	xv kl.		xviii		iiii	vi	v	ii. iii
cvii	19	d	xiiii kl.		xix		vi	vii	vii	iiii
vi	20	e	xiii kl.	Margaret.	xx		viii	viii	ix	v
	21	f	xii kl.		xxi		x	ix	xi	vi
cii	22	g	xi kl.	Magdalene.	xxii		xii	x	xiii	2. Tim. i
iii	23	A	x kl.		xxiii		xiiii	xi	xv	ii
	24	b	ix kl.	Iaco.	xxiiii		xvi	xii	xvii	iii
xi	25	c	viii kl.	Iames Apostle.	xxv		Eccles. 21	xiii	Eccle. 29	iiii
cix	26	d	vii kl.	Anne.	xxvi		Iere. 18.	xiiii	Iere. 19.	Titus i.
viii	27	e	vi kl.		xxvii		xx	xv	xxi	ii. iii
	28	f	v kl.		xxviii		xxii	xvi	xxiii	Philem.
cvi	29	g	iiii kl.		xxix		xxiiii	xvii	xxv	Heb. i.
	30	A	iii kl.		xxx		xxvi	xviii	xxvii	ii
v	31	b	prid. kl.		xxxi		xxviii	xix	xxix	iii

¶ August hath xxxj. dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

					Psalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xiii	1	c	Kalend.	Lammas.	i	Jer. xxx.	John xx	Jer. xxxi.	Hebr. viii.
ii	2	d	iiii No.		ii	xxxii	xxi	xxxiii	b
	3	e	iii No.		iii	xxxiiii	Acts i.	xxxv	vi
x	4	f	pri. No.		iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.		v	xxxviii	iii	xxxix	viii
vii	6	a	viii Id.	Transfigurat.	vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Iesus.	vii	xlii	v	xliii	x
	8	c	vi Id.		viii	xliiii	vi	xlv. xlvi.	xi
xv	9	d	v Id.		ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	viii	l	xiii
	11	f	iii Id.		xi	li	ix	lii	Jam. i.
xi	12	g	pri. Id.	So. in Virgine.	xii	Lam. i.	x	Lam. ii.	ii
	13	a	Idus.		xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.	xiiii	v	xii	Ezek. ii.	iiii
x	15	c	xviii kl.		xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.		xvi	vii	xiiii	xiii	i. Pet. i.
xvii	17	e	xvi kl.		xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.		xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.		xix	Dan. i.	xvii	Dan. ii.	iiii
xiii	20	a	xiii kl.		xx	iii	xviii	iiii	v
iii	21	b	xii kl.		xxi	v	xix	vi	2. Pet. i.
	22	c	xi kl.		xxii	vii	xx	viii	ii
ii	23	d	x kl.	Fast.	xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apost.	xxiiii	Eccl. 25.	xxii	Eccl. 26	1. Joh. i.
viii	25	f	viii kl.		xxv	Dan. vi.	xxiii	Dan. 12.	ii
	26	g	vii kl.		xxvi	xiii ¶	xxiiii	Ozo. 30.	iii
xvi	27	a	vi kl.		xxvii	Ose. i.	xxv	Ose. 2. 3.	iiii
v	28	b	v kl.	Augustine.	xxviii	iiii	xxvi	v. vi	v
	29	c	iiii kl.	Behead. of John	xxix	vii	xxvi	viii	2. 3. Joh.
	30	d	iii kl.		xxx	ix	xxviii	x	Jude.
xiii	31	e	pri. kl.		xxx	xi	Mark. i.	xii	Rom. i.

¶ Mate, that the 13. of Daniel, touching the History of Sulanna, is to be read vntill these words: And King Astyages, &c.

¶ September hath xxx. dayes.

¶ The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
ii	1	f	Kalend.	Giles.	i	Oſe. 13.	Mat. 2.	Oſe. 14.	Rom. 2.
	2	g	iiii No.		ii	Joel 1.	iii	Joel 2.	iii
x	3	A	iii No.		iii	iii	iiii	Amos 1	iiii
xviii	4	b	pꝛid. No.		iiii	Amos 2.	v	iii	v
vii	5	c	Nonas.	Dogdayes end.	v	iiii	vi	v	vi
	6	d	viii Id.		vi	vi	vii	vii	vii
	7	e	vii Id.	Enurchus biſh.	vii	viii	viii	ix	viii
xv	8	f	vi Id.	Nati. of Mary.	viii	Abdi. 1.	ix	Jona. 1.	ix
iiii	9	g	v Id.		ix	Jona. 2. 3.	x	iiii	x
	10	A	iiii Id.		x	Miche. 1.	xi	Mich. 2.	xi
xii	11	b	iii Id.		xi	iii	xii	iiii	xii
i	12	c	pꝛid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
ix	13	d	Idus.		xiii	vii	xiiii	Naum 1	xiiii
	14	e	xviii kl.	Holy Croſſe.	xiiii	Naum 2.	xv	iii	xv
	15	f	xvii kl.	Aequinoctium.	xv	Abac. 1.	xvi	Abac. 2.	xvi
xvii	16	g	xvi kl.	Autumnale.	xvi	iii	xvii	Soph. 1	1. Cor. 1.
vi	17	A	xv kl.	Lambert.	xvii	Soph. 2.	xviii	iii	ii
	18	b	xiiii kl.		xviii	Agge. 1.	xix	Agge. 2.	iii
xiiii	19	c	xiii kl.		xix	Zach. 1.	xx	Zach. 2. 3	iiii
iii	20	d	xii kl.	Faſt.	xx	4. 5.	xxi	vi	v
	21	e	xi kl.	S. Matthew.	xxi	Eccle. 35.	xxii	Eccle. 38	vi
xi	22	f	x kl.		xxii	Zach. 7.	xxiii	Zach. 8.	vii
xix	23	g	ix kl.		xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii kl.		xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.	xxvi	Mala. 1.	xxvii	Mala. 2	xi
xvi	27	d	v kl.		xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.		xxviii	Tob. 1.	Mark. 1.	Tobit 2.	xiii
xiii	29	f	iii kl.	S. Michael.	xxix	Eccle. 39.	ii	Eccle. 44	xiiii
ii	30	g	pꝛid. kl.	Hierome.	xxx	Tob. 3.	iii	Tob. 4.	xv

¶ October hath xxxj dayes.

¶ The Moone xxx.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	A	Kalend.	Remige.	i	¶	Mark. 4	Tobit. 6.	1. Cor. 16.
x	2	b	vi No.		ii	Tob. 7.	v	viii	2. Cor. 1.
	3	c	v No.		iii	ix	vi	x	ii
xviii	4	d	iiii No.		iiii	xi	vii	xii	iii
vii	5	e	iii No.		v	xiii	viii	xiiii	iiii
	6	f	pri. No.	Faith.	vi	Judit. 1.	ix	Judit 2.	v
xv	7	g	Nonas.		vii	iii	x	iiii	vi
iiii	8	A	viii Id.		viii	v	xi	vi	vii
	9	b	vii Id.	Denis.	ix	vii	xii	viii	viii
xi	10	c	vi Id.		x	ix	xiii	x	ix
ii	11	d	v Id.		xi	xi	xiiii	xii	x
	12	e	iiii Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
ix	13	f	iii Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	pri.	Id.		xiiii	Wiſd. 1.	Luk. di. 1	Wiſd. 2.	xiii
xvii	15	A	Idus.		xv	iii	di. 1.	iiii	Galat. 1.
	16	b	xvii kl.	Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi kl.	Etheldrede.	xvii	vii	iii	viii	iii
xiii	18	d	xv kl.	Luke Euang.	xviii	Eccle. 51.	iiii	Job 1.	iiii
iii	19	e	xiiii kl.		xix	Wiſd. 9.	v	Wiſd. 10.	v
	20	f	xiii kl.		xx	xi	vi	xii	vi
xi	21	g	xii kl.		xxi	xiii	vii	xiiii	Epheſ. 1.
xix	22	A	xi kl.		xxii	xv	viii	xvi	ii
	23	b	x kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix kl.		xxiiii	xix	x	Eccliu. 1.	iiii
	25	d	viii kl.	Criſpine.	xxv	Eccliu. 2.	xi	iii	v
xvi	26	e	vii kl.		xxvi	iiii	xii	v	vi
v	27	f	vi kl.	Faſt.	xxvii	vi	xiii	xvii	Phil. 1.
	28	g	v kl.	Simon and Iude.	xxviii	Job 24. 25	xiiii	Job 42.	ii
xii	29	A	iiii kl.		xxix	Eccliu. 8.	xv	Eccliu. 9.	iii
ii	30	b	iii kl.		xxx	x	xvi	xi	iiii
	31	c	pri. kl.	Faſt.	xxxi	xii	xvii	xiii	Coloſ. 1.

¶ Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words, Theſe be the heads, &c.

¶ Nouember hath xxx. dayes.

¶ The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 23. / 4. min. 37. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
x	1	d	Kalend.	All Saints.	i	Wisd. iii.	Hebr. 11. 12	Wisd. v.	Reuel. 19
	2	e	iiii No.		ii	Ecclus. 14	Luke 18.	Eccles. 15	Colos. 2.
xviii	3	f	iii No.		iii	xvi	xix	xvii	iii
vii	4	g	pꝛid. No.		iiii	xviii	xx	xix	iiii
	5	A	Nonas.	Papists conspiracy	v	xx	xxi	xxi	i. Thes. i.
xv	6	b	viii Id.	Leonard.	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii	xxiiii	xxiii	xxv ¶	iii
	8	d	vi Id.		viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.		ix	xxix	John i.	xxx	v
x	10	f	iiii Id.		x	xxxi	ii	xxxii	2. Thes.
i	11	g	iii Id.	S. Martine.	xi	xxxiii	iii	xxxiiii	ii
	12	A	pꝛid. Id.	Sol in Sagit.	xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.	xiii	xxxvii	v	xxxviii	1. Tim. i
xvii	14	c	xviii kl.	Decemvꝛis.	xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.	xv	xli	vii	xlii	iiii
	16	e	xvi kl.		xvi	xliii	viii	xliii i	v
xiiii	17	f	xv kl.	Hugh bishop.	xvii	xlv	ix	xlvi ¶	vi
iii	18	g	xiiii kl.		xviii	xlvii	x	xlviii	2. Tim. i
	19	A	xiii kl.		xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.	xx	li	xii	Baruc. i	iii
xix	21	c	xi kl.		xxi	Baruc. ii.	xiii	iii	iiii
viii	22	d	x kl.		xxii	iiii	xiiii	v	Titus i.
	23	e	ix kl.	Cicilie.	xxiii	vi	xv	Esay i.	ii. iii
	24	f	viii kl.	Clement.	xxiiii	Esay ii.	xvi	iii	Philem.
xvi	25	g	vii kl.		xxv	iiii	xvii	v	Hebr. i.
v	26	A	vi kl.	Katherine.	xxvi	vi	xviii	vii	ii
	27	b	v kl.		xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.		xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Fast.	xxix	xii	xxi	xiii	v
i	30	e	pꝛid. kl.	Andrew Apost.	xxx	Pꝛou. 20.	Actes i.	Pꝛo. 21.	vi

¶ Note that the beginning of the 25. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the 25. Chapter.

¶ Note that the 46. Chapter of Ecclesiasticus, is to be read vnto these words, After this he told, &c.

¶ December hath xxxj. dayes.

¶ The Moone xxx.

Sunne { riſeth / falleth } houre { 7. min. 12. / 4. min. 48. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	1	f	Kalend.			i	Eſa. xiiii	Acts ii	Eſa. xv	Heb. vii
xviii	2	g	iiii No.			ii	xvi	iii	xvii	viii
vii	3	A	iii No.			iii	xviii	iiii	xix	ix
	4	b	pꝛid. No			iiii	xx. xxi	v	xxii	x
xv	5	c	Nonis.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicolas biſhop.		vi	xxv	di. vii	xxvi	xii
	7	e	vii Id.			vii	xxvii	di. vii	xxviii	xiii
xii	8	f	vi Id.	Conc. of Mary.		viii	xxix	viii	xxx	Jam. i.
i	9	g	v Id.			ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.			x	xxxiii	x	xxxiiii	iii
ix	11	b	iii Id.			xi	xxxv	xi	xxxvi	iiii
	12	c	pꝛid. Id.	Sol in Capricor.		xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus	Lucy Virgin.		xiii	xxxix	xiii	xl	1. Pet. i.
	14	e	xix kl.	Januarii.		xiiii	xli	xiiii	xlii	ii
vi	15	f	viii kl.	O ſapientia.		xv	xliii	xv	xliiii	iii
xiii	16	g	xvii kl			xvi	xlv	xvi	xlvi	iiii
iii	17	A	xvi kl.	O ſapientia.		xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.			xviii	xlix	xviii	l	2. Pet. i.
xi	19	c	xiiii kl.			xix	li	xix	lii	ii
xix	20	d	xiii kl.	Faſt.		xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apoſtle.		xxi	Pꝛo. xxiii	xxi	Pꝛou. 24	1. Joh. i.
viii	22	f	xi kl.			xxii	Eſa. lv	xxii	Eſa. lvi	ii
	23	g	x kl.			xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Faſt.		xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Chriſtmas.		xxv	Eſa. ix	Luke ii	Eſa. vii	Titus 3.
	26	c	vii kl.	S. Steuen.		xxvi	Pꝛou. 28.	Acts 6. 7.	Eccles. 4	Acts 7.
xiii	27	d	vi kl.	S. Iohn.		xxvii	Eccles. v	Reuel. i	Eccles. 6.	Reue. 22.
ii	28	e	v kl.	Innocents.		xxviii	Jere. 31.	Acts 25.	Wiſd. i.	1. Joh. 5.
	29	f	iiii kl.			xxix	Eſay lxi	xxvi	Eſa. 62.	2. John.
x	30	g	iii kl.			xxx	lxiii	xxvii	lxiiii	3. John.
	31	A	pꝛid. kl.	Siluester biſh.		xxx	lxv	xxviii	lxvi	Jude.

Septuageſima Sexageſima Quinquageſima Quadrageſima	before Eaſter	ix viii vii vi	weekes.
Rogations Whitſunday Trinity Sunday	after Eaſter	v vii viii	weekes.

These to be obſerued for Holy dayes, and none other.

That is to ſay: All Sundayes in the yeere. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuity of our Lord. Of S. Steuen the Martyr. Of S. John Euangeliſt. Of the holy Innocents.

A briefe declaration when euery Terme beginneth and endeth.

Be it knowen, that Eaſter Terme beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinity Terme beginneth 12. dayes after Whitſunday, and continueth 19. dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hillary Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of Febꝛuary.

¶ In *Eaſter Terme*, on the Aſcenſion day: in *Trinity Terme* on the Natiuity of *S. Iohn Baptiſt*: in *Michaelmas Terme*, on the feaſt of *All Saints*: in *Hillay Terme*, on the feaſt of the Puriſication of our Lady, the Kings Iudges of Weſtminſter doe not vſe to ſit in Iudgement, nor vpon any Sundayes.

¶ THE ORDER

where Morning and Euening Prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it be otherwiſe determined by the Ordinary of the place: And the Chancels ſhall remaine as they haue done in times paſt.

AND here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch Ornaments in the Church, as were in vſe by authority of Parliament, in the ſecond yeere of the Reigne of EDWARD *the ſixt, according to the Acte of Parliament ſet in the beginning of this Booke.*

AN

AN ORDER FOR MORNING PRAYER

dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhal reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then hee ſhall ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſaith the Lord. Ezek. 18.

I doe knowe mine owne wickednesse, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes, O Lord, and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſal. 51.

Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercie, and ſuch a one that is ſorry for your afflictions. Ioel 2.

To thee, O Lord God, belongeth mercie and forgiueneſſe, for wee haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy Lawes which thou haſt appointed for vs. Dan. 9.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, leſt we ſhould be conſumed and brought to nothing. Iere. 10.

Morning prayer.

Matth.3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal.143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes & wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that wee may obtaine forgiuenesse of the same by his infinite goodnesse & mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to do when we assemble and meete together, to render thankes for the great benefites that wee haue receiued at his hands, to set forth his most worthy prayse, to heare his most holy word, and to aske those things that be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after mee.

¶ A generall Confession to be sayd of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuices and desires of our owne hearts, wee haue offended against thy holy Lawes, wee haue left vndone those things which wee ought to haue done, and we haue done those things which wee ought not to haue done, and there is no

health

health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders, spare thou them, O God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord: and graunt, O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere.

Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowd voyce.

OUr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Soune: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

Prayſe ye the Lord.

Then ſhall be ſayd or ſung this Pſalme following.

Venite exaltemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thanksgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hands are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The

Morning prayer.

The Sea is his, and hee made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and We are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the Wildernesse.

When your fathers tempted me: proued me, and saw my workes.

Forty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: world without end. Amen.

Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* shall be repeated.

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall bee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the olde Testament. The second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day. The Minister that readeth the Lesson standing and turning him so, as hee may best bee heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say, **Heere endeth such a Chapter of such a Booke.**

Morning prayer.

And to the end the people may the better heare, in ſuch places where they doe ſing, there ſhall the Leſſons be ſung in a plaine tune, after the manner of diſtinct reading: and likewiſe the Epiſtle and Goſpel.

After the firſt Leſſon, ſhall follow *Te Deum laudamus* in Engliſh, dayly throughout the yeere.

Te Deum laudamus

WE praiſe thee, O God: we acknowledge thee to be the Lord.
All the earth doth worſhip thee: the Father euerlaſting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, & Seraphin: continually doe crie,
Holy, holy, holy: Lord God of Sabbaoth.
Heauen and earth are full of the Maieſty: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly fellowſhip of the Prophets: praiſe thee.
The noble armie of Martyrs: praiſe thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite Maieſtie.
Thine honourable, true: and onely Sonne.
Alſo the holy Ghoſt: the Comforter.
Thou art the King of glory: O Chriſt.
Thou art the euerlaſting Sonne: of the Father.
When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.
When thou hadſt ouercome the ſharpneſſe of death: thou diddeſt open the Kingdome of heauen to all beleeuers.
Thou ſitteſt at the right hand of God: in the glory of the Father.
We beleeue that thou ſhalt come: to be our Judge.
We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory euerlaſting.

Morning prayer.

O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lord let thy mercie lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer bee confounded.

¶ Or this Canticle. *Benedicite omnia opera, &c.*

O All yee works of the Lord, blesse ye Lord: praise him and magnifie him for euer.

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue ỹ firmament: blesse ye the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O yee Starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showres and deaw, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse yee the Lord: praise him and magnifie him for euer.

O ye yce and snowe, blesse yee the Lord: praise him and magnifie him for euer.

Morning prayer.

O ye nights and dayes, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountains and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits & ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

Morning prayer.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

¶ And after the second Lesson shall be vsed and said, *Benedictus* in English, as followeth.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people. Benedictus.

And hath raised vp a mighty saluation for vs in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy Couenant.

To performe the oath which hee sware to our forefather Abraham: that hee would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from on high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Or

Morning prayer.

¶ Or this C. Pſalme.

Iubilate Deo.

O Be ioyful in the Lord all yee lands: ſerue the Lord with gladnes, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with prayſe: bee thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercie is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall be ſayd the Creede by the Miniſter and the people, ſtanding.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hell. The third day hee roſe againe from the dead. Hee aſcended into heauen, and ſitteth on the right hand of God the Father Almighty. From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a lowd voyce.

The Lord be with you.

Anſwere.

And with thy ſpirit.

Miniſter.

Morning prayer.

Miniſter.

¶ Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Then the Miniſter, Clerkes, and people, ſhall ſay the Lords prayer in Engliſh, with a lowd voyce.

Our Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

¶ Then the Prieſt ſtanding vp ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And grant vs thy ſaluation.

Prieſt.

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but only thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy Spirit from vs.

¶ Then

Morning prayer.

¶ Then ſhall follow three Colle&ts. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to liue well. And the two laſt Colle&ts ſhall neuer alter, but dayly be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Colle& for peace.

God, which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Colle& for Grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day defend vs in the ſame with thy mighty power, and grant that this day wee fall into no ſinne, neither runne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

¶ An

¶ An order for Euening prayer throughout the yeere.

¶ The Prieſt ſhall ſay.

OVr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginnging, is now, and euer ſhall be: world without end. Amen.

Prayſe ye the Lord.

¶ Then the Pſalmes in order as they be appointed in the Table for Pſalmes, except there bee proper Pſalmes appointed for that day. Then a Leſſon of the olde Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons apointed for that day. After that, *Magnificat* in Engliſh, as followeth.

My

Euening prayer.

Magnificat. Luk. 1

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For hee that is mighty hath magnified me: and Holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: world without end. Amen.

¶ Or else this Psalme.

Cantate Domino. Psal. 98.

OSing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme hath hee gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Prayse

Euening prayer.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of Thankesgiuing.

With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shal he iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that, *Nunc dimittis* in English, as followeth.

LOrd now lettest thou thy seruant depart in peace: according to thy word. Nunc dimittis. Luk. 2. 29

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

¶ Or else this Psalme.

GOd bee mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may bee knowen vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let

Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall bless vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

¶ Then shall follow the Creed, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shall bee dayly said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy Commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Sauiour. Amen.

¶ The third Collect for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jesus Christ. Amen.

¶ In

Quicunque vult.

¶ In the Feasts of Christmas, the Epiphany, S. Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinity Sunday shall be sung or said, immediatly after *Benedictus*, this Confession of our Christian faith.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he holde the Catholike Faith.

Which Faith, except euery one do keepe whole & vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinity in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery Person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the Unitie in Trinitie, and the Trinity in Unity is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue & confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One

Quicunque vult.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

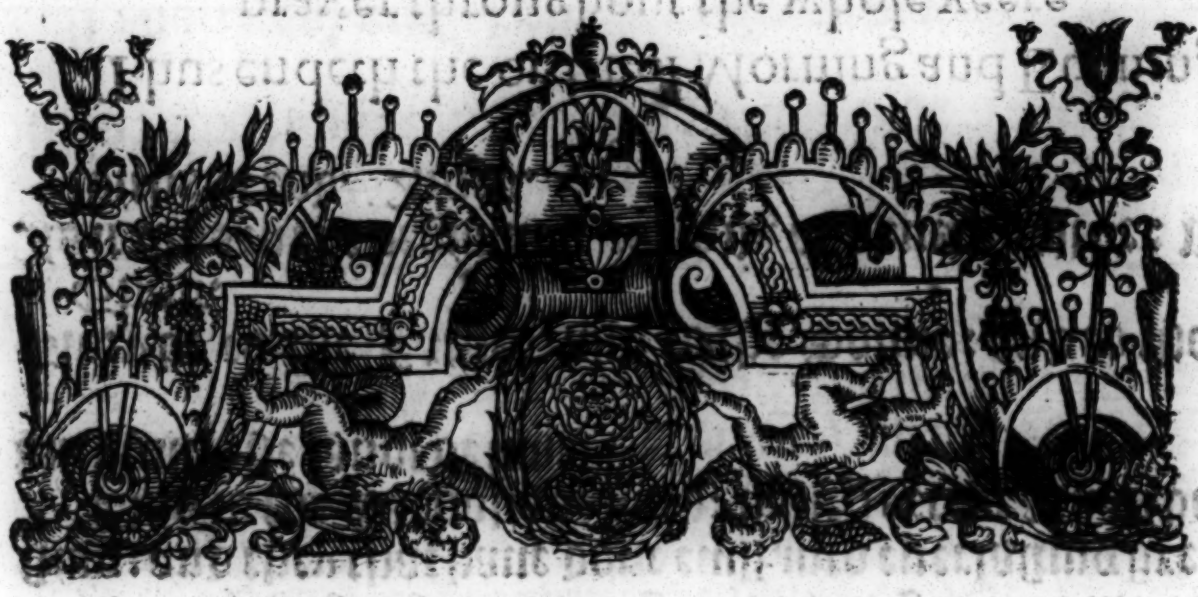
This is the Catholique faith: which except a man beleeue faithfully, he canot be saued.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.





¶ Here followeth the Letanie, to be vſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of ẏ world: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchife, from ſinne, from the craftes and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, & hy-

pocrisie, from enuie, hatred & malice, and all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine agonie and bloudie sweat, by thy Crosse and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

we beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnes and holines of life, thy seruant Charles our most gracious King and Gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord. That

The Letany.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his Wife, with their Princely iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy Worde, and that both by their preaching and liuing they may ſet it foorth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute Juſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy Word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort all

that be in danger, ye tessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our

The Letany.

OUr Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill, Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.



God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnes they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Name sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, help vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee world without end Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully

The Letanie.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs,
O Lord Chriſt.

The Verſicle.

O Lord let thy mercie be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.



We humbly beſeech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names ſake turne from vs all thoſe euils that wee moſt righteouſly haue deſerued, and grant that in all our troubles, wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Maieſtie.



Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, which doeſt from thy Throne behold all the dwellers vpon earth, moſt heartily wee beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Charles, and ſo replenish him with the grace of thy holy Spirit, that hee may alway incline to thy

will

will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life he may attaine euerlasting ioy and felicitie, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Queene, prince Fredericke, the Lady Elizabeth his wife, and their children.

ALmighty God, the fountaine of all goodnesse, wee humbly beseech thee to blesse our gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their Princely Issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Jesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops & Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Graunt this, O Lord, for the honour of our Aduocate and Mediatour Jesus Christ. Amen.

¶ A Praier of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions

petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this World knowledge of thy Trueth, and in the World to come life euerlaſting. Amen.

2. Corinth. 13.

THe grace of our Lord Jeſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine if the time require.



GOD heauenly Father, which by thy Sonne Jeſus Chriſt, haſt promiſed to all them that ſeeke thy Kingdome, and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: Send vs, wee beſeech thee, in this our neceſſity, ſuch moderate Raine and ſhowres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For faire weather.



LOrd God, which for the ſinne of man diddeſt once drowne all the World, except eight perſons, & afterward of thy great mercie diddeſt promiſe neuer to deſtroy it ſo again: We humbly beſeech thee, that although We for our iniquities haue worthily deſerued this plague of Raine and Waters, yet vpon our true repentance, thou Wilt ſend vs ſuch weather, whereby We may receiue the fruits

fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie & dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

Almighty God, King of all kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs, we humbly beseech thee, from the hands of our enemies, abate their pride, assuage their malice, and confound their deuices, that wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickenesse.

O Almighty God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest: haue pitie vpon vs miserable sinners, that now

are

are visited with great sickneſſe and mortality; that like as thou didſt then command thine Angel to ceaſe from punishing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Jeſus Chriſts ſake our Mediatour and Aduocate. Amen.

¶ Thankeſgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: Wee giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſitie to ſend vs at the laſt a ioyfull Raine vpon thine inheritance, and to refreſh it when it was dry, to the great comfort of vs thy vnworthy ſeruants, and to the glory of thy holy Name, through thy merties in Jeſus Chriſt our Lord Amen.

¶ Thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late Plague of immoderate raine and waters, and in thy mercy haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather: wee praiſe and glorifie thy holy Name for this thy Mercie, and will alwayes

declare

declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for plentie.

OMoſt mercifull Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie into cheapeneſſe and plentie: We giue thee humble thankes for this thy ſpeciall bountie, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for Peace and Victory.



Almighty GOD, which art a ſtrong Tower of defence vnto thy ſeruants againſt the face of their enemies: Wee yeelde thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith we were compaſſed: Wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for deliuerance from the Plague.

OLord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: Wee offer vnto thy Fatherly goodneſſe our ſelues, our ſoules and bodies

bodies, which thou haſt deliuered, to be a liuing Sacrifice vnto thee, alwayes prayſing and magnifying thy mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law, might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercy, vpon our Weake and vnworthy humiliation, to aſſwage the noyſome Peſtilence, wherewith we lately haue beene ſore afflicted, and to reſtore the voyce of Joy and Health into our dwelings: We offer vnto thy diuine Maieſtie the ſacrifice of Prayſe and Thankſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Jeſus Chriſt our Lord. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humility) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yè loue one another: For he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit aduitery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so foorth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee Rom. 13.8.

The first Sunday in Aduent.

know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The Gospel.

Matth. 21.1



ND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bound, and her Colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say ye The Lord hath need of them: and straight way he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying Tell ye the daughter of Sion, Behold, thy King commeth vnto thee meeke, sitting vpon an Asse, and a Colt, the foale of the Asse vsed to the yoke. The Disciples went, and did as Jesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him theron. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was moued, saying, who is this: And the people sayd, This is Jesus the Prophet of Nazareth, a citie of Galilee. And Jesus went into the Temple of God,

and

and caſt out all them that ſolde and bought in the Temple, and ouerthrew the Tables of the money-changers, and the ſeates of them that ſolde Doues, and ſaid vnto them, It is written, my Houſe ſhalbe called the Houſe of prayer, but yee haue made it a denne of theeues.

¶ The ij. Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to bee written for our learning: Graunt vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy Word, wee may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt.

The Epiſtle.

WHatſoeuer things are written afore time, they are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. The God of patience and conſolation, grant you to be like minded one towards another, after the enſample of Chriſt Jeſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Jeſus Chriſt. Wherfore receiue yee one another, as Chriſt receiued vs, to the prayſe of God. And this I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the trueth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might prayſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles and ſing vnto thy name. And againe he ſayth, Reioyce yee Gentiles with his people. And againe, Prayſe the Lord all Rom. 15. 4.

ye Gentiles, and laud him all ye Nations together. And a-gaine Esay saith, There shalbe the roote of Jesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may be rich in hope through the power of the holy Ghost.

The Gospel.

Luk. 21.25. THere shall be signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wittes ende through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your Redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoot foorth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when ye see these things come to passe) bee sure that the Kingdome of God is nigh. Uerily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The iij. Sunday in Aduent.

The Epistle.

LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithful. With mee it is but a very small thing that I should bee iudged of you, either of mans iudgement: No I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall euery man haue prayse of God. 1. Cor. 4. 1.

The Gospel.

WHen Iohn being in prison, heard the workes of Christ, he sent two of his disciples, and said vnto him, Art thou he that shall come, or do we looke for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? or what went ye out for to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went yee out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Matt. 11. 2.

¶ The iiij. Sunday in Aduent.

The Collect.

LOrd, rayſe vp (we pray thee) thy power and come among vs, and with great might ſuccour vs, that wheras through our ſinnes and wickednesſe we bee ſore let and hindered: thy bountifull grace and mercy (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt, be honour and glory, World without end.

The Epiſtle.

Phil.4.4. REioyce in the Lord alway, and againe I ſay, Reioyce. Let your ſoftneſſe bee knowen to all men: the Lord is euen at hand. Beecarefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt vnto God, with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes, through Chriſt Jeſu.

The Goſpel.

Iohn 1.19. THis is the record of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem, to aſke him, What art thou: And hee confeſſed and denied not, and ſayd plainely, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias: And hee ſayd, I am not. Art thou that Prophet? And hee anſwered, No. Then ſaid they vnto him, What art thou, that we may giue an anſwere vnto them that ſent vs? What ſayeſt thou of thy ſelfe? He ſayd, I am the voyce of a cryer in the wildernesſe, Make ſtraight the way of the Lord, as ſaid the Prophet Eſay. And they which were ſent, were of the Phariſees. and they aſked him, and ſaid vnto him, Why baptizeſt thou then, if thou bee not Chriſt, nor Elias, neither that Prophet? Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not: he it is, which though hee came after me, was before me, whoſe ſhoe latchet I am not worthy to vnloſe. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

The

¶ Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Grant that wee being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom he hath made heire of all things, by whom also hee made the world. Which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee: And againe, I will be his Father, and hee shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Sonne hee saith, Thy seat (O God) shall be for euer and euer, the Scepter of thy Kingdome is a right Scepter: thou hast loued righteousnesse, and hated iniquitie. Wherfore God, euen thy God hath anoynted thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe olde as doth a gar- Heb. 1.1

ment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

John 1.1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehendeth it not. There was sent from God a man, whose Name was John: the same came as a witnesse, to beare witnesse of the Light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteth euery man that commeth into the World. He was in the World, and the World was made by him, and the World knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee, which liuest, &c.

¶ Then shall follow the Collect of the Natiuity, which shall be said continually vnto New-yeeres day.

The

S. Steuens day.

The Epiſtle.

AND Steuen being ful of the holy Ghoſt, looked vp ſtedfaſtly with his eyes into heauen, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heauens open, and the Sonne of man ſtanding on the right hand of God. Then they gaue a ſhout with a lowd voyce, and ſtopped their eares, and ran vpon him all at once, and caſt him out of the citie, and ſtoned him. And the witneſſes laid downe their clothes at a yong mans feete, whoſe name was Saul: and they ſtoned Steuen calling on, and ſaying, Lord Jeſu receiue my ſpirit. And hee kneeled downe, and cryed with a lowde voyce, Lord lay not this ſinne to their charge. And when he had thus ſpoken, he fell aſleepe. Acts 7.55.

The Goſpel.

BEhold, I ſend vnto you Prophets and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them yee ſhall ſcourge in your Synagogues, and perſecute them from citie to citie, that vpon you may come all the righteous blood, which hath been ſhedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the ſonne of Barachias, whom yee ſlew betweene the Temple and the Altar. Verily I ſay vnto you, all theſe things ſhall come vpon this generation. O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee would not: Behold, your houſe is left vnto you deſolate. For I ſay vnto you, ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed is he that commeth in the Name of the Lord. Matt. 23.34

¶ The

¶ S. Iohn Euangeliſts day.

The Collect.

MErcifull Lord, wee beſeech thee to caſt thy bright beames of light vpon the Church, that it being lightned by the doctrine of thy bleſſed Apoſtle, and Euangeliſt Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Iohn.1.1 THat which was from the beginning, which we haue heard, which we haue ſeen with our eyes, which we haue looked vpon, and our hands haue handled of ye Word of life, (And the life appeared, and we haue ſeene, and beare witnes, and ſhew vnto you that eternall life which was with the Father, and appeared vnto vs) That which we haue ſeene and heard, declare we vnto you, that ye alſo may haue fellowſhip with vs, and that our fellowſhip may be with the Father, and his Sonne Ieſus Chriſt. And this wee write vnto you, that yee may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is Light, and in him is no darkeneſſe at all. If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lie, and doe not the trueth. But and if we walke in light, euen as hee is in light, then haue we fellowſhip with him, and the blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne. If wee ſay wee haue no ſinne, wee deceiue our ſelues, and the trueth is not in vs. If wee acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe. If wee ſay we haue not ſinned We make him a lyar, and his Word is not in vs.

The Goſpel.

Ioh. 21.19 IEſus ſayd vnto Peter, Follow thou me. Peter turned about, and ſaw the diſciple whom Ieſus loued following (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is hee that betrayeth thee?) when Peter therfore ſaw him

him, hee sayd vnto Jesus, Lord, what shall hee here doe? Jesus sayd vnto him, If I will haue him to tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus sayd not to him, He shall not die: but, If I will that hee tarry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true: There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not conteine the bookes that should bee written.

¶ Innocents day.

The Collect.

ALmighty God, whose prayse this day the young Innocents thy witnesses haue confessed & shewed forth, not in speaking but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and forty foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a new song before the Seat, and before the foure beasts and elders, and no man could learne that song, but the hundred and forty four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe. And in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc. 14.

The

The Sunday after Christmas.

The Gospel.

Matth.2.13

THe Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there, till I bring thee word. For it will come to passe that Herode will seeke the Childe to destroy him. So when hee awoke, hee tooke, the Childe and his mother by night and departed into Egypt, and was there vnto the death of Herode, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode, when hee saw that hee was mocked of the Wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or vnder) according to the time that he had diligently knowen out of the Wise men. Then was fulfilled that which was spoken by ỹ Prophet Jeremie, wheras he sayd, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. As vpon Christmas day.

The Epistle.

Gal.4.1.

NOw I say, that the heire (as long as he is a child) differeth not from a seruant, though hee bee lord of all, but is vnder tutors and gouernors, vntil the time that the father hath appointed: Euen so we also, when we were children, were in bondage vnder the ordinances of the world: but when the time was full come, God sent his Sonne made of a woman, and made bond vnto

vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth Abba Father. Wherfore now thou art not a seruant, but a sonne. If thou bee a sonne, thou art also an heire of God through Christ.

The Gospel.

THis is the Booke of the generation of Jesus Christ the Sonne of Dauid, the sonne of Abraham. Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares and Zara, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begate Aminadab: Aminadab begate Naasson: Naasson begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the King: Dauid the King begate Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achim: Achim begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, euen hee that is called Christ. And so all the generations from Abraham vnto Dauid, are fourteene generations. And from Dauid vnto the captiuitie of Babylon, are fourteene Matth. 1.1.

fourteene generations. And from the captiuitie of Babylon vnto Christ, are fourteene generations.

The birth of Jesus Christ was on this wise: when his mother Marie was maried to Joseph, (before they came to dwel together) she was found with child by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold a mayde shall be with childe, and shall bring foorth a Sonne, and they shall call his name Emmanuel: Which if a man interpret, is as much to say, as God with vs. And Joseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till shee had brought foorth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to bee Circumcised, and obedient to the Law for man: Grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For we say that faith was reckoned to Abraham

for

for righteousnes. How was it then reckoned? when he was in circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when he was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnes of Faith, which he had yet being vncircumcised, that he should be the Father of al them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the Faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seene it they published abroad the saying that was tolde them of that childe. And all they that heard it wondred at those things which were told them of the Shepherds. But Mary kept al these sayings, and pondered them in her heart. And the shepherds returned, praysing and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should be circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2. 15.

If there be any Sunday betweene the *Epiphany* and the *Circumcision*, then shall be vsed the same Collect, Epistle, and Gospel, at the Communion, which was vsed the day of *Circumcision*.

The

¶ The Epiphanie.

The Collect.

O God, which by the leading of a Starre, didst manifest thy onely begotten Sonne to the Gentiles: Mercifully graunt, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3 1.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to you ward. For by reuelation shewed he the misterie vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a Minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifold wisedome of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The

The Epiphany.

The Gospel.

WHen Jesus was borne in Bethlehem, a citie of Jury, in the time of Herod the King: behold, there came Wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes: for wee haue seene his Starre in the East, and are come to worship him. When Herod the King had heard these things, hee was troubled, and all the Citie of Jerusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herode when he had priuily called the Wise men, he enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the Childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Child with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, Gold, Frankincense, and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matth. 2. 1.

¶ The first Sunday after the Epiphany.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12.1

I Beseech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by the renuing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee is giuen) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luk. 2.43.

THe father and mother of Iesus went to Hierusalem, after the custom of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue been in the company, came a dayes iourney, and sought him among their kinsefolke & acquain-

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the Doctors, hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must go about my Fathers businesse: And they vnderstood not that saying which hee spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

SEeing that we haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercie, let him doe it with chearefulnesse. Rom. 12. 6.

The ij. Sunday after Epiphany.

Let loue be without dissimulation, Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Bee not slothfull in the businesse that ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them that persecute you. Blesse I say, and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

John 2. 1.

AND the third day was there a mariage in Cana a citie of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman, What haue I to doe with thee? mine houre is not yet come. His mother said vnto ỹ ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the maner of purifying of the Jewes, conteining two or three firkins apiece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew,) he called the bridegrome, and said vnto him, Euery man at the beginning doeth set foorth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

¶ The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions, Recompence to no man euil for euil. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him: if hee thirst, giue him drinke: for in so doing, thou shalt heape coals of fire on his head. Bee not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Jesus sayd vnto him, Tell no man, but go & shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offred) for a witnes vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, & is grieuously pained. And Jesus said, when I come vnto him, I will heale him. The Centurion answered, & said, Sir, I am not worthy that thou shouldest come vnder my roofe: but Matth. 8. 1.

speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authority of another, and haue souldiers vnder me: and I say vnto this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these words, hee marueiled, and said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and west, and shall rest with Abraham, Isahac, and Iacob in the Kingdome of heauen: But the children of the kingdome shall be cast out into vtter darknesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

The iij. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the mids of so many & great dangers, that for mans frailenesse we cannot alwayes stand vpright: grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that bee, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: and they that resist, shall receiue to themselues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou bee without feare of the power: doe well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore yee must needes

obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when he entred into a ship his disciples followed him. Matt. 8.23
And behold, there arose a great tempest in the sea, in so much as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are yee fearfull, O yee of little faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the country of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold they cryed out, saying, O Iesu thou Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herde of swine. And behold, the whole herde of swine was caryed headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they saw him, they besought him that hee would depart out of their coastes.

¶ The fift Sunday after the Epiphanie.

The Collect.

LOrd wee beseech thee to keepe thy Church and houshold continually in the true Religion, that they which doe leane onely vpon hope of thy heauenly graee, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Colos.3.12 PUt vpon you as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe yee. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are all called in one body: and see that ye be thankefull. Let the Word of Christ dwell in you plentifully, with all wisedome. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall Songs, singing with grace in your hearts to the Lord. And whatsoeuer yee doe in word or deede, doe all in the Name of the Lord Jesu, giuing thankes to God the Father by him.

The Gospel.

Mat.13.24 THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came and sowed tares among the Wheate, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the housholder came, and sayd vnto him, Sir, didest not thou sow good seed in thy field: from whence then hath it tares: He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe & weede them vp: But he

he ſaid, Nay, leſt while we gather vp the tares yee plucke vp alſo the wheate with them: let both growe together vntil the haruest, and in the time of haruest, I will ſay to the reapers, Gather ye firſt the tares, and bind them together in sheaues to be burnt, but gather the wheat into my barne.

¶ The ſixt Sunday (if there be ſo many) ſhall haue the Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, wee beſeech thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Epiſtle.

PErceiue yee not how that they which runne in a courſe, run all, but one receiueth the reward? So run that ye may obtaine. Euery man that prooueth maſteries, abſtaineth from all things: and they doe it to obtaine a crowne that ſhall periſh: but we to obtaine an euerlaſting crowne. I therefore ſo run, not as at an vncertaine thing, ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away. 1.Cor.9.24

The Goſpel.

THe Kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, hee ſent them into his Vineyard. And hee went Matt.20.1.

out

out about the third houre, and ſaw other ſtanding idle in the market place, and ſaid vnto them, Goe yee alſo into the Vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe he went out about the ſixt and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and found other ſtanding idle, and ſaid vnto them Why ſtand ye here all the day idle? They ſaid vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right, that ſhall ye receiue. So when Euen was come, the Lord of the Vineyard ſayd vnto his Steward, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, & ſaid, Friend, I doe thee no wrong: Diddeſt thou not agree with mee for a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as me liſteth with mine owne goodes? Is thine eye euill becauſe I am good? So the laſt ſhall bee firſt, and the firſt ſhall bee laſt. For many bee called, but few bee choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that wee doe: mercifully grant that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The

Sunday called Sexagesima.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had bin weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten with rodds, I was once stoned, I suffered thrise shipwracke, night and day haue I beene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the Citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and trauel, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the thinges which outwardly happen vnto mee, I am cumbred dayly, and doe care for all Congregations. Who is weake and I am not weake: who is offended, and I burne not: If I must needes boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 2. Cor. 11. 19.

The Gospel.

WHen much people were gathered together, and were come to him out of all cities, hee spake by a similitude. The Sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with Luke 8. 4.

with it, and choked it. And ſome fell on good ground, and ſprang vp, and bare fruit an hundred fold. And as hee ſaid theſe things, he cried, Hee that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this: And he ſaid, Vnto you it is giuen to know the ſecrets of the Kingdome of God, but to other by parables, that when they ſee they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this: The ſeede is the word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuill, and taketh the word out of their hearts, leſt they ſhould beleeue and be ſaued. They on the ſtones, are they, which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Grant this for thine only Sonne Jeſus Chriſts ſake.

The Epiſtle.

1. Cor. 13. 1

Though I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea if I haue all faith, ſo that I could moue mountains out of their

their places and yet haue no loue, I am nothing. And though I beſtow all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity: but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that propheſying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect: but when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a child, I vnderſtood as a childe, I imagined as a child: But aſſoone as I was a man, I put away childiſhneſſe. Now wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: but then ſhall I know, euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſayd vnto them, Behold, wee goe vp to Hieruſalem, and all ſhall bee fulfilled which are written by the Prophets of the Sonne of man. For he ſhalbe deliuered vnto the Gentiles, and ſhall be mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things, And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide begging. And when hee heard the people Luk. 18. 31

people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Sonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that hee should holde his peace. But he cryed so much the more, Thou Son of Dauid, haue mercy on mee. And Jesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Jesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Ioel 2.12. TVrne you vnto mee with all your hearts, with Fasting, Weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for hee is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening hee shall let your increase remayne for meate and drinke offerings vnto the Lord your God. Blow out with the Trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: Warne the Congregation, gather the Elders, bring the children and sucklings together. Let

the

The first day of Lent.

the bridegroome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Bee fauourable, O Lord, bee fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the Heathen be lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

When yee fast, be not sad as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake thorow and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow nor steale. For where your treasure is, there will your hearts be also. Matth. 6. 16

The first Sunday in Lent.

The Collect.

Lord, which for our sake didst fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnes and true holinesse, to thy honour and glory, which liuest and reignest with the Father and the holy Ghost, one God World without end.

The

The first Sunday in Lent.

The Epistle.

2. Cor. 6. 1. WE as helpers exhort you, that yee receiue not the grace of God in vaine. For hee sayth, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Beholde, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found noe fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in Watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindnes in the holy Ghost, in loue vnfained, in the Word of trueth, in the power of God, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euil report and good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold wee liue, as chastened, and not killed, as sorowing, and yet alway merry, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Matth. 4. 1. THen Jesus was led away of the Spirit into the Wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourty dayes and fourty nightes, hee was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, command that these stones bee made bread. But hee answered and sayd, It is written, Man shall not liue by bread onely, but by euery Word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, & saith vnto him,

him, if thou be the Sonne of God, caſt thy ſelfe downe headlong: for it is written, Hee ſhall giue his Angels charge ouer thee, and with their hands they ſhall hold thee vp, leſt at any time thou daſh thy foote againſt a ſtone. And Jeſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them, and ſaith vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip mee. Then ſaith Jeſus vnto him, Auoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the deuill left him, and behold, the Angels came and miniſtred vnto him.

¶ The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may bee defended from all aduerſities which may happen to the body, and from all euil thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt.

The Epiſtle.

WEe beſeech you brethren, and exhort you by the Lord Jeſus, that yee increaſe more and more, euen as ye haue receiued of vs, how ye ought to walke, and to pleaſe God. For yee know what commandements we gaue you by our Lord Jeſus Chriſt. For this is the will of God, euen your holineſſe: that yee ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as doe the Heathen which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as wee told you before, and

testified. For God hath not called vs to vncleanneſſe, but vnto holines. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel.

Mat. 15.21 IEſus went thence, and departed into the coaſtes of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſtes) cried vnto him, ſaying, Haue mercy on me, O Lord, thou Son of Dauid: my daughter is piteouſly vexed with a deuil. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhee crieth after vs. But he anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying. Lord helpe me. He anſwered and ſayd, It is not meete to take the childrens bread, and to caſt it to dogs. She anſwered and ſaid, Trueth Lord, for the dogs eat of the crumbes which fall from their maſters table. Then Ieſus anſwered and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame houre.

¶ The third Sunday in Lent.

The Collect.

WEe beſeech thee Almighty God, looke vpon the hearty deſires of thy humble ſeruants, & ſtretch forth the right hand of thy Maieſtie, to bee our defence againſt all our enemies, through Ieſus Chriſt our Lord.

The Epiſtle.

Epheſ. 5.1. BEe yee the followers of God, as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweete ſauour to God. As for fornication and all vncleanneſſe, or couetouſneſſe, let it not bee once named among you, as it becommeth

meth Saints, or filthinesse, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the Kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnesse and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the Deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from Heauen. But hee knowing their thoughts, sayd vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure: Because yee say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out: Therefore shall they be your Iudges. But if I by the finger Luk. 11. 14

of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his houle, the things that hee poſſeſſeth are in peace: but when a ſtronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his harneſſe, wherein he truſted, and diuideth his goods. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. When the vncleane ſpirit is gone out of a man, he walketh thorow dry places, ſeeking reſt: and when he findeth none, hee ſaith, I will returne againe into my houſe whence I came out. And when he commeth, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwel there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certaine woman of the company lift vp her voyce, and ſaid vnto him, Happy is the wombe that bare thee, and the paps which gaue thee ſucke. But he ſaid, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

WE beſeech thee Almighty God, that wee which for our euill deeds are worthily puniſhed, by the comfort of thy grace may mercifully bee relieued, through our Lord Jeſus Chriſt.

The Epiſtle.

Gal.4.21. TEll me (ye that deſire to be vnder the law) doe yee not heare of the law: for it is written, that Abraham had two ſonnes: the one by a bond-maid, the other by a free-woman. Yea, and he which was borne of the bond-woman, was borne after the fleſh: but hee which was borne of the free-woman, was borne by promiſe. Which things are ſpoken by an allegorie: for theſe are two teſtaments, the one from the mount Sina, which gendereth vnto bondage,

which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate hath many moe children, then she that hath an husband. Brethren, wee are after Isaac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit: euen so it is now. Neuertheless, what sayth the Scripture? Put away the bond-woman and her sonne: for the sonne of the bond-woman shall not be heire with the sonne of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Iesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a little. One of his disciples, (Andrew, Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus sayd, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, hee gaue to John 6.1.

the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, hee said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.

WEe beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb.9.11. CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the Holy place, & found eternall redemption. For if the blood of oxen, and of goats, and the ashes of a yong Cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall Spirit offered himselfe without spot to God) purge your conscience from dead works, for to serue the liuing God: And for this cause is he the Mediator of the new Testament, that through death which chanced for the redemptiõ of those transgressions that were vnder ỹ first Testament, they which are called, might receiue the promise of eternall inheritance.

The

The fift Sunday in Lent.

The Gospel.

WHich of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue me? Hee that is of God, heareth Gods wordes: yee therefore heare them not, because yee are not of God. Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured mee. I seeke not mine owne prayse, there is one that seeketh and iudgeth. Verely, verely I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuil. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not known him: but I know him. And if I say I know him not, I shall be a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Iohn 8.46

¶ The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should

follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Philip. 2. 5. LEt the same minde be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robbery to be equall with God: Nuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, & became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that at the Name of Jesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse, that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matth. 26. 1 ANd it came to passe, when Jesus had finished all these sayings, hee said vnto his disciples, Yee know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together ỹ chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest, (which was called Caiaphas) and held a Counsell, that they might take Jesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an vproze among the people. When Jesus was in Bethanie in the house of Simon the leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, & powred it on his head as he sate at the boord. But when his disciples saw it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue beene well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, shee did it to bury mee. Verily I say vnto you, Wheresoeuer this Gospel shall bee preached in all the world, there shall also this be told that she hath done for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me and I will deliuer him vnto you? And they appoynted vnto him thirty pieces of siluer. And from that time forth he sought opportunity to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Goe into the Citie to such a man and say vnto him, The Master sayth, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appoynted them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had bin good for that man if he had not beene borne. Then Iudas which betrayed him answered, and sayd, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the Cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood, (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall

drinke

drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shal be scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men bee offended because of thee, yet will I not bee offended. Iesus sayd vnto him, Verily I say vnto thee, that in this same night before the cocke crow thou shalt denie mee thrise. Peter sayd vnto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also sayd all the disciples. Then came Iesus with them vnto a Farme place, (wich is called Gethsemane) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull and heauie. Then said Iesus vnto them, My soule is heauy euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt. And hee came vnto the Disciples, and found them asleepe, and sayd vnto Peter, What, could yee not watch with mee one houre? Watch and pray, that yee enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heauie. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his Disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, behold hee is at hand that doeth betray me. While hee yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swords and staues sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

same

same is hee, hold him fast. And forthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend wherefore art thou come? Then came they and layd hands on Jesus, and tooke him. and behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote of his eare. Then sayd Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled? For thus it must bee. In that same houre sayd Jesus to the multitude, Yee be come out as it were to a thiefe, with swordes and staues for to take me. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off vnto the high Priests palace, and went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsaile sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus said vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemie, what neede we of any more witnesses? Behold, now yee haue heard his blasphemie, What thinke ye? They answered and sayd, Hee

is worthy to die. Then did they spit in his face, and buffetted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denyed before them all, saying, I wote not what thou sayest. When he was gone out into the porch, an other wench saw him, and sayd vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denyed with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that he knew not the man. And immediatly the cocke crew. And Peter remembred the word of Jesu, which sayd vnto him, Before the Cocke crow, thou shalt denie mee thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Counsel against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and sayd, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Aceldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying. And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus sayd vnto him, Thou sayest. And when

hee was accused of the chiefe Priests and Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was woont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayd, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was set downe to giue iudgment, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered and sayd vnto them, whether of the twaine will yee that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Jesus which is called Christ? They also sayd vnto him, Let him be crucified. The Deputie sayd, What euill hath he done? But they cryed the more, saying, Let him bee crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, hee tooke water and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and sayd, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Jesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene

(named

(named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, Hee saued other, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him now if hee will haue him: For hee sayd, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, Lamma sabachthani, that is to say, My God, My God, why hast thou forsaken me? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayd, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cryed againe with a loud voyce, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two partes from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine my rayment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew me any helpe. I marueiled that no man helde mee vp. Then I helde mee by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, and the prayse of the Lord, for all that hee hath giuen vs, for the great good Isa. 63. 1.

that

that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caryed them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemy & fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe: where is he that hath giuen his holy Spirit among them: He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou ledde thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not bee intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that wee feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The

Munday before Easter.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they sayd, Not in the Feast day, lest any businesse arise among the people. And when he was in Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and sayd, What needed this waste of oyntment? for it might haue been solde for more then three hundred pence, and haue been giuen to the poore: and they grudged against her. And Jesus sayd, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for ye haue the poore with you alwayes, and whensoeuer you will, yee may doe them good: but mee haue ye not alwayes. Shee hath done that she could, she came afore-hand to anoint my body to the burying. Verely I say vnto you, Whereseoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer? And he sent foorth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, Mark. 14. 1

say yee vnto the good man of the house, The Master saith, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at board, and did eate, Jesus sayd, Uerily I say vnto you, one of you (that eateth with me) shall betray mee. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Son of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Jesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them: and said, Take, eate, this is my Body. And hee tooke the cup, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my Blood of the new Testament, which is shed for many. Uerily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the Kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Jesus saith vnto them, All ye shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him, And though all men be offended, yet will not I. And Jesus saith vnto him, Uerily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and hee said to his disciples, Sit ye here, while I goe aside & pray. And he taketh with him Peter, and James and John, and began to waxe abashed, & to bee in an agony, and said vnto them, My soule is heauy euen vnto the death:

tary

tary yee here and watch. And he went forth a little, and fell downe flat on the ground, and prayed that if it were possible, the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and saith to Peter, Simon, sleepest thou: Couldest not thou watch one houre: Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And he returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and said to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people with swords and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as he was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and said vnto them, Bee be come out as vnto a thiefe with swords and staues, for to take mee: I was dayly with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man cloathed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the Palace of the high Priest)

and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsell sought for Witnesse against Jesus to put him to death, and found none: for many bare false Witnesse against him, but their Witnesses agreed not together. And there arose certaine, & brought false Witnes against him, saying, We heard him say, I will destroy this Temple that is made with hands, & within three dayes I will build another made without hands. But yet their Witnesses agreed not together. And the high Priest stood vp amongst them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare Witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the blessed? And Jesus said, I am: And ye shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further Witnesses, ye haue heard blasphemy, What thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And hee went out into the porch, and the cocke crew. And a Damosell (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom yee speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twice, thou shalt denie me three times: and he began to weepe.

¶ Tuesday

¶ Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then go to law with me? Let vs stand one against another. If there be any that will reason with mee, let him come hereforth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Loe, they shalbe like as an old cloth, the moth shal eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknes, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, yee all kindle a fire of the Wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow. Isa. 50. 5.

The Gospel.

ANd anon in the dawning, the high Priests held a counsalle, and the Elders and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold Mark. 15. 1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the high Priests had deliuered him of enuy. But the high Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayd vnto them, What will yee then that I doe vnto him, whom yee call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, what euill hath hee done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens sculles.) And they gaue him to drinke, wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah Wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and sayd, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth vntill the ninth houre. And at the ninth houre Jesus cryed with a loud voyce, saying, Eloi, Eloi, Lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a lowd voyce, and gaue vp the Ghost. And the vaile of the Temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which stood before him) saw that he so cryed, and gaue vp the ghost, he sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the Citie of Arimathea, a noble Counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate maruelled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him

Wednesday before Easter.

in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layd.

¶ Wednesday before Easter.

The Epistle.

Heb.9.16. WHERAS is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value, as long as he that maketh ỳ Testament is aliue. For which cause also, neither the first Testament was ordained without blood. For when Moses had delared all the Commandements to all the people, according to the Law, he tooke the blood of calues & goats, with water, and purple wooll, & hyssope, and sprinkled both the booke and the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues bee purified with better Sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then hee must haue often suffered since the world began) but now in the end of the world hath hee appeared once, to put sin to flight: by the offering vp himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.

THe feast of sweete bread drew nigh Luk.22.1.
which is called Easter, and the hie Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests & officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the day of Sweet bread, when of necessity the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate it. They sayd vnto him, Where wilt thou that wee prepare? And hee sayd vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and ye shall say vnto the Good-man of the house, The Master sayth vnto thee, Where is the Guest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great parlour paued, there make ready. And they went, and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come he sate downe, and the twelue Apostles with him. And hee sayd vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the Kingdome of God. And hee tooke the Cup, and gaue thankes, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine,

vntill

vntill the Kingdome of God come. And he tooke bread and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body Which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, hee tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appoynted: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayd vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but yee shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth ministet. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue abidden with mee in my temptations. And I appoynt vnto you a Kingdome, as my Father hath appoynted to mee, that yee may eate and drinke at my Table in my Kingdome, and sit on Seates iudging the twelue Tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were Wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the cocke shall not crow this day, till thou haue denyed thrise that thou knowest me. And he said vnto them, when I sent you without Wallet, and scrip, & shoes, lacked you any thing? And they sayd, No. Then said hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate, and buy one. For I say vnto you, that yet the same that is written, must bee perfourmed in me, Euen among the wicked was hee reputed: for those thinges which are written of me, haue an end. And they sayde, Lord, beholde, heere are two swordes.

And he said vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, hee sayd vnto them: Pray, lest yee fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like drops of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his Disciples, hee found them sleeping for heauinesse, and he sayd vnto them, Why sleepe yee? Arise, and pray, lest yee fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus sayd vnto him, Judas, betraiest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they said vnto him, Lord, shall wee smite with the sword? And one of them smote a seruant of the high Priests and strooke off his right eare. Jesus answered and said: Suffer yee thus farre forth. And when hee touched his eare, hee healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him, Yee bee come out as vnto a thiefe, with swords and staues. When I was daily with you in the Temple, yee stretched forth no hands against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheld him, as hee sate by the fire, and looked vpon him, shee sayd, This same fellow was also with him. And he denyed him, saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also one of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſaid vnto him, Before the cocke crow, thou ſhalt denie me thrise: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Aread, who is hee that ſmote thee? And many other things deſpitefully ſayd they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together, and led him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let mee goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am. And they ſaid, What neede wee of any further witneſſe? for wee our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

1. Cor 11. 17.

THis I warne you of, & commend not, that yee come not together after a better manner, but after a worſe. For firſt of al, when ye come together in the Congregation, I heare that there is diſſenſion among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together therefore into one place, the Lords ſupper cannot be eaten, for euery man beginneth afore to eate his owne ſupper, & one is hungry, & another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe

yee

ye the Congregation of God, and ſhame them that haue not: What ſhall I ſay vnto you: Shall I praiſe you: In this I praiſe you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Jeſus, the ſame night in which hee was betrayed, tooke bread, and when hee had giuen thankes, he brake it, and ſaid, Take ye, and eate, this is my body which is broken for you: this doe ye in the remembrance of me. After the ſame manner alſo he tooke the cup when ſupper was done, ſaying, This cup is the new Teſtament in my blood: This doe, as oft as yee drinke it, in remembrance of me. For as often as ye ſhall eate this bread, and drinke of this cup, ye ſhall ſhew the Lords death till he come. Wherefore whoſoeuer ſhall eate of this bread, and drinke of this cup of the Lord vnworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelfe, and ſo let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords body. For this cauſe many are weake and ſicke among you, and many ſleepe. For if we had iudged our ſelues, we ſhould not haue beene iudged. But when we are iudged of the Lord, We are chaſtened, that we ſhould not be damned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and led him vnto Pilate. And they began to accuſe him, ſaying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Ceſar, ſaying, that he is Chriſt a King. And Pilate appoſed him, ſaying, Art thou the King of the Jewes: He anſwered him, and ſayd, Thou ſayeſt it. Then ſayd Pilate to the high Prieſts, and to the people, Luk. 23. 1.

people, I finde no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that he belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre despised him. And when hee had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and sayd vnto them, Yee haue brought this man vnto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that Feast. And all the people cryed at once, saying, away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee said vnto them the third time What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with lowd voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered vnto them Iesus, to doe with him what they would.

would. And as they led him away, they caught one Simon of Syrene comming out of the fielde, and on him layd they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayd, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shall be done in ẏ dry? And there were two euill doers led with him to bee slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayd Jesus, Father, forgiue them for they wot not what they doe. And they parted his rayment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayd, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayd vnto Jesus, Lord, remember mee when thou commest into thy Kingdome. And Jesus sayd vnto him, Verily I say vnto thee, To day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darknesse ouer all the earth, vntill the ninth houre, and the Sunne was darkned, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a lowd

a lowd voyce, he sayd, Father, into thine hands I commend my spirit. And when he had thus sayd, he gaue vp the ghost. When the Centurion saw what had happened, hee glorified God, saying, Uerily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a Counseller, and he was a good man, and a iust: the same had not consented to the counsell and deede of them, which was of Arimathea, a citie of the Jewes which same also waited for the Kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweete odours, and oyntments: but rested on the Sabboth day, according to the Commandement.

¶ On good Friday.

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: Receiue our supplications and prayers, which wee offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministry, may truely and godly serue thee, through our Lord Jesus Christ.

Mercifull

On good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretickes, and take from them al ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had no more conscience of sinnes: Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when hee commeth into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of mee, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) Then said he, Loe, I am here to doe thy will, O God: hee taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offering oftentimes one manner of oblation, Heb. 10. 1.

tion, which can neuer take away sinnes. But this man, after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footestoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (sayth the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore brethren, that by the meanes of the blood of Iesu, wee haue libertie to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.

When Iesus had spokē these words, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which hee then entred with his Disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither with his Disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came

came thither with lanternes, and fire brands and weapons. And Jesus knowing all things that should come on him, went foorth, and said vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am hee, they went backward, and fell to the ground. Then asked he them againe, Whom seeke yee? They said, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might bee fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut of his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, & the ministers of the Jewes tooke Jesus and bound him, and ledde him away to Annas first, for hee was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayd the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayd, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard mee,

what I layd vnto them: Behold, they can tell what I layd. When hee had thus ſpoken, one of the miniſters which ſtood by, ſmote Jeſus on the face, ſaying, Anſwereſt thou the high Prieſt ſo? Jeſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou mee? And Annas ſent him bound vnto Caiaphas the high Prieſt. Simon Peter ſtood and warmed himſelfe. Then layd they vnto him, Art not thou alſo one of his diſciples? Hee denied it, and ſaid, I am not. One of the ſeruants of the high Prieſt (his couſin Whoſe eare Peter ſmote off) layd vnto him, Did not I ſee thee in the garden with him? Peter therefore denyed againe, and immediatly the Cocke crew. Then ledde they Jeſus from Caiaphas, into the hall of Judgement: It was in the morning, and they themſelues went not into the Judgement hall, leſt they ſhould bee defiled, but that they might eate the Paſſeouer. Pilate then went out to them, and layd, What accuſation bring you againſt this man? They anſwered, and layd vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then layd Pilate vnto them, Take yee him, and iudge him after your owne Law. The Jewes therefore ſaid vnto him, It is not lawfull for vs to put any man to death: that the words of Jeſus might bee fulfilled which hee ſpake, ſignifying what death hee ſhould die. Then Pilate entred into the Judgement hall againe, and called Jeſus, and layd vnto him, Art thou the King of the Jewes? Jeſus anſwered, Sayeſt thou that of thy ſelfe, or did other tell it thee of mee? Pilate anſwered, Am I a Jew? Thine owne nation, and high Prieſts haue deliuered thee vnto mee: what haſt thou done? Jeſus anſwered, My Kingdome is not of this world. If my Kingdome were of this world, then would my miniſters ſurely fight, that I ſhould not be deliuered to the Jewes: but now is my Kingdome not from hence. Pilate therefore layd vnto him, Art thou a King then? Jeſus anſwered, Thou layeſt that I am a King. For this cauſe was I borne, & for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: And all that are of the trueth, heare my voyce. Pilate layd

vnto

vnto him, What thing is trueth: And when hee had sayd this, hee went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all: Ye haue a custome that I should deliuer you one loose at Easter: will yee that I loose vnto you the King of the Iewes: Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therfore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, Wee haue a law, and by our law hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraid, and went againe into the Iudgement hall, and said vnto Iesus, Whence art thou: But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto mee: knowest thou not that I haue power to crucifie thee, and haue power to loose thee: Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered mie vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, if thou let him goe, thou art not Cesars friend: for Whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus foorth, and sate downe to giue Sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayth vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayth

vnto them, Shall I Crucifie your King? The high Priests answered, We haue no King but Cesar. Then deliuered hee him to them to be crucified. And they tooke Jesus, and ledde him away. And he bare his Crosse, & went foorth into a place which is called the place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the City. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, Write not King of the Jewes: but that he said, I am King of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it, but cast lottes for it, who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lots. And the souldiers did such things indeede. There stood by the Crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loued, standing, hee sayth vnto his mother, Woman, behold thy sonne. Then sayd hee to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were now perfourmed, that the Scripture might bee fulfilled, hee sayth, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with Hissope, and put it to his mouth. Assoone as Jesus then receiued the Vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore because it was the preparing of the Sabboth, that the bodies should not remaine vpon the Crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the Souldiers, and brake the legges of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his leggs: but one of the Souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And hee that saw it, bare record, and his record is true. And hee knoweth that hee sayth true, that yee might beleeue also. For these things were done that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe, another Scripture sayth, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretly for feare of the Jewes,) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, & wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man layd. There laid they Jesus therefore because of the preparing of the Sabboth of the Jewes, for the Sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when 1.Pet.3.1.

Easter Euen.

the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on the right hand of God, and is gone into heauen, Angels, Powers, and Wights subdued vnto him.

The Gospel.

Mat. 27.57

When the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. Hee went vnto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and layd it in his new Tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, We remember that this deceiuer said, while he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchre bee made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a Watch: goe your way, make it as sure as yee can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ EASTER

¶ EASTER DAY.

¶ At Morning prayer, in ſtead of the Pſalme, **O come let vs, &c.** theſe ANTHEMES ſhall be ſung or ſayd.

CHriſt riſing againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, hee died but once to put away ſinne: but in that he liueth he liueth vnto God. And ſo likewiſe count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhal bee reſtored to life.

The Collect.

ALmighty God, which through thy onely begotten Sonne Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our mindes good deſires: So by thy continuall helpe we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liueth, &c.

The Epiſtle.

IF yee bee riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For yee are dead, and your life is hid with Chriſt in God: whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo apeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, concupiſcence, and couetouſneſſe, which is worſhipping of idoles: for which things ſake the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them. Col. 3. 1.

The

Munday in Easter weeke.

The Gospel.

Ioh.20.1. THe first day of the Sabboths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tel where they haue laid him. Peter therefore went foorth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and hee saw, & beleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the disples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten Sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: So by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth, &c.

The Epistle.

A Act.10.24 PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things, which peaching was published throughout all Jury (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which he did in the land of the Jewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordained of God to bee the Judge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEhold, two of his disciples went the same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all things that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: but their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not known the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mighty indeede and word before God and all the people, and how the high Priests and our Rulers deliuered him to bee condemned to death, Luk. 24. 13.

death, and haue crucified him: but we trusted that it had beeñ he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as he sate at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, & them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway

Tuesday in Easter weeke.

alway serue thee in pureneſſe of liuing and trueth, through Jeſus Chriſt our Lord.

The Epiſtle.

YEe men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is this word of ſaluation ſent. For the inhabiters of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a ſepulchre. But God raiſed him againe from death the third day, and hee was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And wee declare vnto you, how that the promiſe which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he rayſed vp Jeſus againe, euen as it is written in the ſecond Pſalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raiſed him vp from death, now no more to returne to corruption, hee ſayd on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore hee ſaith alſo in another place, Thou ſhalt not ſuffer thy holy One to ſee corruption. For Dauid (after that hee had in his time fulfilled the will of God) fell on ſleepe, and was layd vnto his fathers, and ſaw corruption. But he whom God rayſed againe, ſaw no corruption. Bee it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of ſinnes, and that by him all that beleeue, are iuſtified from all things, from which yee could not bee iuſtified by the Law of Moſes. Beware therefore leſt that fall on you, which is ſpoken of in the Prophets, Behold yee deſpiſers, and wonder, and periſh yee: For I doe a worke in your dayes, which yee ſhall not beleeue, though a man declare it to you. Act. 1 3.26.

The

The j. Sunday after Easter.

The Gospel.

Luk.24.36. IEsus stood in the mids of his Disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as yee see me haue. And when hee had thus spoken, hee shewed them his hands and his feete. And while they beleeued not for ioy, and wondered, hee said vnto them, Haue yee heere any meate? and they offered him a piece of a broiled fish, and of an hony combe. And hee tooke it, and did eate before them. And hee said vnto them, These are the words which I spake vnto you, while I was yet with you: that all must bee fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, which &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh.5.4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnes of God which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a lyar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus & stood in the mids, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes yee retaine, they are retained. John 20. 19.

¶ The ij. Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine only Son to bee vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefite, and also dayly endeauour our selues to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

The Epistle.

1.Pet.2.16. THis is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what prayse is it, if when yee bee buffeted for your faults, yee take it patiently: But and if when ye do well, ye suffer wrong, & take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, Which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: When hee suffered, hee threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by Whose stripes yee were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Ioh. 10.11 CHrist said, I am the good Shepheard. A good Shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd, (neither the sheepe are his own) seeth the woolfe comming, and leaueth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheep, and am knowen of mine. As my Father knoweth me, euen so know I also my Father: and I giue my life for the sheep. And other sheep I haue, which are not of this fold: them also must I bring, and they shall heare my voice, and there shal be one fold, and one Shepheard.

The

The iij. Sunday after Easter.

The Collect.

ALmighty God which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that bee admitted into the fellowship of Christes Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and Pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it bee vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1.Pet 2.11.

The Gospel.

IEsus sayd to his Disciples, After a while ye shall not see me, and againe, after a while ye shall see me: for I goe to my Father. Then said some of his disciples between themselues, what is this that he saith vnto vs, After a while ye shall not see mee, and againe, after a while yee shall see mee, and that I goe to my Father: They sayd therefore, what is this that hee sayth, After a while: wee cannot tell what hee saith. Jesus perceiued that they would Ioh. 16.16.

aske him, and said vnto them, Yee enquire of this betwene your selues, because I said, After a while ye shall not see me: and againe, After a while ye shal see me. Uerily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shall be turned to ioy. A woman when she trauaileth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Snnday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to bee of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there bee fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EUery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate he vs with the word of trueth, that we should be the first fruits of his creatures. Wherefore deare brethren, let euery man bee swift to heare, slow to speake, slowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The

The fift Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now go I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I go not away, that Comforter will not come vnto you: but if I depart, I wil send him vnto you. And when he is come, he will rebuke the World of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my Father, and ye shal see me no more. Of iudgement, because the prince of this World is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when hee is come which is the Spirit of trueth, he will leade you into all trueth. Hee shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. Iohn 16.5.

¶ The fift Sunday after Easter.

The Collect.

LOrd from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, We may thinke those things that bee good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, Iames 1.22

The fift Sunday after Easter.

he goeth his way, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shall be happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Ioh. 16. 23.

VErily, verily I say vnto you, whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske, and ye shall receiue, that your ioy may bee full. These things haue I spoken to you by Prouerbs. The time will come, when I shall no more speake vnto you by Prouerbs, but I shal shew you plainely from my Father. At that day shall ye aske in my Name, And I say not vnto you, that I will speake vnto my Father for you: For the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in mee ye might haue peace, for in the world shall ye haue tribulation: But be of good cheare, I haue ouercome the world.

The

¶ The Aſcenſion day.

The Collect.

GRant we beſeech thee, Almighty God, that like as we do beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: So we may alſo in heart & mind thither aſcend, and with him continually dwell, who liueth & reigneth with thee & the holy Ghoſt, one God world without end.

The Epiſtle.

IN the former treatiſe, deare Theophilus, wee haue ſpoken of all that Jeſus began to doe and teach, vntil the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom hee had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion, (and that by many tokens) appearing vnto them forty dayes, and ſpeaking of the Kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) yee haue heard of mee. For Iohn truly baptized with water, but ye ſhal be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But yee ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not only in Hieruſalem, but alſo in all Iury, and in Samaria, & euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Acts 1.1.

Sunday after Aſcenſion day.

The Goſpel.

Mar. 16 14

IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to all creatures: Hee that beleeueth and is baptized, ſhall be ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhal caſt out deuils, they ſhall ſpeake with new tongues, they ſhall drive away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy Kingdome in heauen: Wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth with thee, &c.

The Epiſtle.

1. Pet. 4. 7.

THe end of all things is at hand. Bee yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

nisters of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the ability which God ministreth to him, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for euer and euer. Amen.

The Gospel.

When the Comforter is come whom I will send vnto you from the Father (euen the Spirit of Trueth, which proceedeth of the Father) hee shall testifie of me, and ye shall beare witnesse also, because ye haue been with me from the beginning. These things haue I said vnto you, because yee should not be offended. They shal excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee. But these things haue I told you, that when the time is come, ye may remember then that I told you. Ioh. 15. 2

¶ Whitsunday.

The Collects.

GOd which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Jesu our Sauiour, who liueth and reigneth with thee, in the vnity of the same Spirit, one God world without end.

Whitſunday.

The Epiſtle.

Acts 2. 1. When the fiftie dayes were come to an ende, they were all with one accord together in one place, and ſuddenly there came a ſound from heauen, as it had bin the comming of a mighty wind, & it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had been of fire, and it ſate vpon each of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noyſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondered all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake of Galilee? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iurie, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelites, Creetes and Arabians, wee haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Iohn 14. 15. IEſus ſayd vnto his diſciples, If ye loue mee, keepe my Commandements, and I will pray the Father, & he ſhall giue you another Comforter, that he may abide with you forever, euen the Spirit of truth, whom the world cannot receiue, becauſe the world ſeeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but yee ſee me: For I liue, and ye ſhall liue. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth

peth them, the ſame is he that loueth me. And he that loueth me ſhalbe loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaith vnto him, (not Iudas Iſcariot) Lord, what is done that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world: Jeſus anſwered and ſaid vnto him, If a man loue me, he will keepe my ſayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my ſayings. And the word which yee heare, is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoeuer I haue ſaid vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſaid, I goe vnto the Father: For the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue me Commandement, euen ſo doe I.

¶ Munday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſaid, Of a truth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Yee know the preaching that God ſent vnto the children of Iſrael, Acts 10. 34.

preaching

preaching peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie, and began in Galilee after the Baptisme which Iohn preached, how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things, which hee did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God rayled vp the third day, and shewed him openly: not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel.

Iohn 3.16.

SO God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the worlde to condemne the world, but that the world through him might bee saued. Hee that beleeueth on him, is not condemned. But he that beleeueth not is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God.

And

Tueſday in Whitſun weeke.

And this is the condemnation, that Light is come into the world, and men loued darkeneſſe more then Light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

¶ Tueſday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, Acts 8. 14.
heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. For as yet he was come on none of them, but they were baptized onely in the Name of Chriſt Jeſu. Then laid they their hands on them, and they receiued the holy Ghoſt.

The Goſpel.

VErily verily I ſay vnto you, he that en- Iohn 10. 1.
treth not in by the doore into the ſheepfold, but climbeth vp ſome other way, the ſame is a thiefe and a murderer: but he that entreth in by the doore, is the Shepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before them, and the ſheepe follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voyce of ſtrangers. This prouerbe ſpake Jeſus vnto them, but they vnderſtood not

not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily verily I say vnto you, I am the doore of the sheepe. All, euen as many as came before mee, are theeues and murtherers, but the sheepe did not heare them. I am the doore, by mee if any man enter in, hee shall be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the Vnitie: We beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which sayd, Come vp hither, and I will shew thee things which must bee fulfilled hereafter. And immediatly I was in the spirit, and behold, a Seat was set in heauen, and one sate on the Seate. And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine stone. And there was a Rainebow about the Seate, in sight like vnto an Emerald. And about the Seate were foure and twenty Seates, and vpon the Seates foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings, and thundering, and voyces. And there were

were ſeuen lampes of fire burning before the ſeate, which are the ſeuen ſpirits of God. And before the ſeate there was a ſea of glaſſe like vnto Chriſtall, and in the mids of the ſeate, and round about the ſeate, were foure beaſts full of eyes before and behinde. And the firſt beaſt was like a Lyon, and the ſecond beaſt like a Calfe, and the third beaſt had a face like a man, and the fourth beaſt was like a flying Eagle. And the foure beaſts had each of them ſixe wings about him, and they were full of eyes within. And they did not reſt day neither night, ſaying, Holy, holy, holy, Lord God Almigty, which was, and is, and is to come. And when thoſe beaſts gaue glory, and honour, and thankes to him that ſate on the ſeate (which liueth for euer and euer) the foure and twenty Elders fell downe before him that ſate on the throne, and worſhipped him that liueth for euer, and caſt their crownes before the throne, ſaying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou haſt created all things, and for thy willes ſake they are, and were created.

The Goſpel.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Iewes. The ſame came to Ieſus by night, and ſaid vnto him, Rabbi, we know that thou art a teacher come from God, for no man could doe ſuch miracles as thou doeſt, except God were with him. Ieſus anſwered, and ſayd vnto him, Verily, verily I ſay vnto thee, Except a man be borne from aboue he cannot ſee the kingdome of God. Nicodemus ſaid vnto him, How can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Ieſus anſwered, Verily, verily I ſay vnto thee, Except a man bee borne of water and of the ſpirit, hee cannot enter into the kingdome of God. That which is borne of fleſh, is fleſh: and that which is borne of the ſpirit, is ſpirit. Marueile not thou that I ſaid vnto thee, Ye muſt be born from aboue. The Iohn 3.1.

winde bloweth where it lusteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: ſo is euery one that is borne of the ſpirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things be? Jeſus anſwered and ſaid vnto him, Art thou a maſter in Iſrael, and knoweſt not theſe things? Verily, verily I ſay vnto thee, we ſpeake that we know, and teſtifie that we haue ſeene, and ye receiue not our witneſſe. If I haue told you earthly things, and ye beleeue not, how ſhall ye beleeue if I tell you of heauenly things? And no man aſcendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the ſerpent in the wilderneſſe, euen ſo muſt the Sonne of man be lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

¶ The firſt Sunday after Trinitie.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: And becauſe the weakneſſe of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commandements we may pleaſe thee both in will and deede, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Iohn 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vs-ward, becauſe that God ſent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & ſent his Sonne to be the agreement for our ſinnes

ſinnes. Dearely beloued, if God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any time. If we loue one another, God dWelleth in vs, and his loue is perfect in vs. Hereby know we that we dWell in him, and hee in vs, becauſe he hath giuen vs of his Spirit. And we haue ſeene, and doe teſtifie, that the Father ſent the Sonne to be the Sauiour of the World. Whoſoeuer confeſſeth that Jeſus is the Sonne of God, in him dWelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dWelleth in loue, dWelleth in God, and God in him. Herein is the loue perfect in vs, that wee ſhould truſt in the day of iudgement: for as he is, euen ſo are we in this World. There is no feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe. He that feareth is not perfect in loue. We loue him, for he loued vs firſt. If any man ſay, I loue God, and yet hateth his brother, he is a lyar. For how can he that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene? and this commandement haue wee of him, that hee which loueth God, ſhould loue his brother alſo.

The Goſpel.

THere was a certaine rich man, Luk. 16. 19.
which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring to bee refreſhed with the crumbes which fell from the rich mans boord, and no man gaue vnto him: The dogs came alſo, and licked his ſores. And it fortuned that the begger dyed, and was caryed by the Angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in torments, hee lift vp his eyes, and ſaw Abraham afarre off, and Lazarus in his boſome, and hee cryed, and ſayd, Father Abraham, haue mercy on mee, and ſend

ſend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſayd, Sonne remember that thou in thy life time receiuedſt thy pleaſure and contrariwiſe Lazarus receiued paine: but now he is comforted, & thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would goe from hence to you cannot, neither may come from thence to vs. Then he ſaid, I pray thee therefore father, ſend him to my fathers houſe, (for I haue fiue bre-thren) for to warne them leſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſaid, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſaid vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one riſe from death againe

¶ The ij. Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and gouerne them whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1.Ioh. 3.13

MArueile not, my brethren, though the world hate you. Wee know that wee are tranſlated from death vnto life, be-cauſe wee loue the brethren. Hee that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no man-ſlayer hath eternall life abiding in him. Hereby perceiue Wee loue, becauſe hee gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

My

The ij. Sunday after Trinitie.

My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby wee know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to God-ward, and whatsoeuer wee aske, we receiue of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that wee beleeue on the Name of his Sonne Jesus Christ, and loue one another, as he gaue commandement. And he that keepeth his Cõmandements, dwelleth in him, and he in him: and hereby wee know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordained a great Supper, and bade many, and sent his seruant at Supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and said to his seruant, Goe out quickly into the streetes and quarters of the Citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded and yet there is roume. And the Lord said vnto his seruant, Goe out into the high Wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my Supper. Luk. 14. 16.

¶ The iij. Sunday after Trinity.

The Collect.

LOrd wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an hearty desire to pray, grant that by thy mighty ayde wee may bee defended, through Jesus Christ our Lord.

The Epistle.

1.Pet.5.5. Submit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submit your selues, therfore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, & watch: for your aduersary the deuill, as a roaring Lion walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Jesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15.1. Then resorted vnto him all the Publicanes and sinners, for to heare him. And the Pharisees and Scribes murmured, saying, he receiueth sinners, and eateth with them. But hee put foorth this Parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninety and nine in the Wildernes, and goeth after that which is lost, vntill hee finde it? And when hee hath found it, hee layeth it on his shoulders with ioy, and assoone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with mee, for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler & guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord. Rom.8.1.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shall bee shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauelleth in paine, euen vnto this time: not only it, but we also which haue the first fruits of the Spirit, mourne in your selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The v. Sunday after Trinitie.

The Gospel.

Luke 6.36. BEe ye mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and yee shall not bee condemned. Forgiue, and yee shall bee forgiuen. Giue, and it shall bee giuen vnto you: good measure, and prest downe, and shaken together, and running ouer, shall men giue into your bosomes. For with the same measure that yee mete withall, shall other men mete to you againe. And hee put foorth a similitude vnto them, Can the blinde lead the blinde? Doe they not both fall into the ditch? The Disciple is not aboue his Master. Euery man shall bee perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Eyther how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine owne eye, then thou shalt see perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Snnday after Trinitie.

The Collect.

GRaunt Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1.Pet.3.8. BEe ye all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that ye should be heyres of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe the face of the Lord is ouer them that doe euill. Moreouer who is hee that will harme you, if yee follow that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Bee not yee afraid for any terrour of them, neither bee yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpon him to heare the Word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, & were washing their nets. Luke 5.1. And he entred into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe and taught the people out of the ship. When he had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slippe your nets to make a draught. And Simon answered, and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose forth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes which were in the other shippe, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter saw this, hee fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: and so was

alſo Iames and Iohn the ſonnes of Zebedee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOD which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that wee louing thee in all things, may obtaine thy promiſes, which exceede all that wee can deſire, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Ieſus Chriſt, are baptized to die with him? We are buried then with him by Baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, euen ſo wee alſo ſhould walke in a newe life. For if wee be grafted in death like vnto him, euen ſo ſhall we be partakers of his holy Reſurrection: knowing this, that our olde man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified from ſinne. Wherefore, if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him: Knowing that Chriſt being raiſed from death, dyeth no more, death hath no more power ouer him. For as touching that he died, he died concerning ſinne once: and as touching that hee liueth, hee liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne, but are aliue vnto God, through Ieſus Chriſt our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.

IEsus sayd vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen. Yee haue heard that it was sayd vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall bee in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councel: But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offring before the Altar, and goe thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, Thou shalt not come out thence, till thou hast payed the vtmost farthing. Matth 5.20

¶ The vij. Snnday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnes, and of thy great mercie keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

ISpeake grossely, because of the infirmity of your flesh. As ye haue giuen your members seruants to vncleanesse, & to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when ye Rom. 6, 19.

were ſeruants of ſinne, ye were voyd of righteouſneſſe. What fruit had yee then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

Marke 8.

IN thoſe dayes, when there was a very great company, and had nothing to eate, Jeſus called his diſciples vnto him, and ſaid vnto them, I haue compaſſion on the people, becauſe they haue been now with mee three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wilderneſſe, to ſatiſfie theſe? And he aſked them, How many loaues haue yee? They ſaid, Seuen. And he commanded the people to ſit downe on the ground. And he tooke the ſeuen loaues, and when he had giuen thankes, he brake, and gaue to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate and were ſufficed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which bee profitable for vs, through Jeſus Chriſt our Lord.

The

The viij. Sunday after Trinitie.

The Epistle.

BRethren, wee are debters, not to the flesh to liue after the flesh: For if yee liue after the flesh, ye shall die. But if ye through the Spirit doe mortifie the deedes of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby we cry Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Ron. 8. 12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening Woolues: yee shall know them by their fruits. Doe men gather grapes of thornes: or figs of thistles: Euen so euery good tree bringeth forth good fruites: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring foorth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit is hewen downe and cast into the fire. Wherefore by their fruit yee shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen, he shall enter into the Kingdome of heauen. Matt. 7. 15

The ix. Sunday after Trinity.

The Collect.

GRant to vs, Lord, we beseech thee, the Spirit to thinke and doe alwayes such things as bee rightfull, that wee which cannot bee without thee, may by thee bee able to liue according to thy will, through Iesus Christ our Lord.

The

The ix. Sunday after Trinitie.

The Epistle.

1. Cor. 10. 1 BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one Spirituall meate, and did all drinke of one Spirituall drinke: and they dranke of the Spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that yee should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousande. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth take heede lest he fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1. IEsus sayd vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And hee called him, and said vnto him, How is it that I heare this of thee: Giue accompts of thy stewardship, for thou mayest bee no longer steward. The steward said within himselfe, what shall I doe: for my master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, he sayd vnto the first, How much owest thou vnto my master? And he sayd, An hundred tuns of oyle. And he said vnto him, Take thy bill, and sit downe quickly and write fifty. Then sayd he to another, How much owest thou? And he sayd, An hundred quarters of wheat. He said vnto him, Take thy bill and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitation.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12. 1



Oncerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, & went your waies vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by

The x. Sunday after Trinity.

by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luk. 19.41

AND when hee was come neere to Hierusalem, hee beheld the citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid from thine eyes. For the daies shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keep thee in on euery side, and make thee euen with the ground, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is Written, My house is the house of prayer but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The xj. Sunday after Trinity.

The Collect.

GOD which declarest thy Almightie power, most chiefly in shewing mercie and pitie: giue vnto vs abundantly thy grace that we running to thy promises, may bee made partakers of thy heauenly Treasure, through Iesus Christ our Lord.

The

The xj. Sunday after Trinitie.

The Epistle.

BRethren, as appertaining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: for first of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures, and that he was buried, and that hee rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, hee was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of mee, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in mee, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore whether it were I, or they, so we preached, and so yee haue beleeued. 1. Cor. 15. 1

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to mee a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shalbe exalted. Luke 18. 9.

The

The xij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, which art alwaies moze ready to heare, then wee to pzay, and art woont to giue moze then either wee desire oz deserue: powze downe vpon vs the abundande of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our pzayer dare not pzesume to aske, through Jesus Christ our Lord.

The Epistle.

2. Cor. 3 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: For the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the Spirit be much moze glorious: For if the ministration of condemnation be glorious, much moze doeth the ministration of righteousnesse exceede in glory:

The Gospel.

Mark. 7. 31 IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impedimen in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straightway his

his eares were opened, and the string of his tongue was loosed, and hee spake plaine. And hee commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant we beseech thee that wee may so runne to thy heauenly promises, that wee faile not finally to attaine the same through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seede were the promises made. He saith not, In his seeds, as many: but in thy seede, as of one, which is Christ. This I say, that the Law which began afterwaad beyond foure hundreth and thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: But God gaue it to Abraham by Promise. Wherefore then serueth the Law? The Law was added because of transgression (till the Seed came, to whom the promise was made) and it was ordeined by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnes should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Galat. 3. 16.

The

The xiij. Sunday after Trinitie.

The Gospel.

Luk. 10. 23. HAppy are the eyes which see the things that yee see. For I tell you that many Prophets and Kings haue desired to see those things whith yee see, and haue not seene them, and to heare those things which ye heare, & haue not heard them. And behold, a certaine lawyer stood vp and tempted him, saying, Master, what shall I do to inherite eternall life? Hee sayd vnto him, what is written in the Law? how readest thou? And he answered and said, Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy strength and with all thy mind, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this do, and thou shalt liue. But he willing to iustifie himselfe, said vnto Jesus, And who is my neighbour? Jesus answered and said, A certaine man descended from Hierusalem to Jericho, & fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, & when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, & when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when hee departed, he tooke out two pence, and gaue them to the Host, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Jesus vnto him, Goe, and doe thou likewise.

The

¶ The xiiij. Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the sprit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the Law. The deedes of the flesh are manifest, which are these: Adultery fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faithfullnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal. 5. 16.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that he passed thorow Samaria, and Galilee. And as he entred into a certaine towne, there met him tenne men that were lepers which stood a farre off, and put foorth their voyces, and sayd, Jesus master, haue mercie on vs. When hee saw them, hee sayd vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went they were cleansed. And one of them, Luk. 17. 11.

when he saw that he was cleansed turned backe againe, and with a lowd voyce praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe, wee beseech thee, O Lord, thy Church with thy perpetuall mercie: And because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11: SEe see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto ỹ world. For in Christ Jesu, neither Circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: for ei- Matt. 6.24
ther hee shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what yee shall eate or drinke, nor yet for your body, what raiment ye shal put on. Is not the life more worth then meate: and the body more of value then raiment: Behold the foules of the aire, for they sow not, neither doe they reap, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they: which of you by taking carefull thought can adde one cubite vnto his stature: And why care ye for rayment: Consider the Lilies of the fielde how they growe, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, which though it stand to day, is to morow cast into the fornace, shall he not much more doe the same for you, O ye of little faith: Therefore take no thought, saying, what shal we eate, or what shall we drinke, or wherewith shall we be clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnes thereof, and all these things shalbe ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The xvj. Sunday after Trinity.

The Epistle.

Ephes. 3. 13.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that yee may bee strengthned with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ that yee might bee filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that We aske or thinke, according to the power that worketh in vs, bee praise in the Congregation by Christ Iesus, throughout all generations from time to time. Amen.

The Gospel.

Luke. 7. 11.

AND it fortuned, that Iesus went into a Citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the Citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went forth throughout all Iurie, and throughout all the Regions which lie round about.

The

¶ The xvij. Sunday after Trinity.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you that yee walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Ephes. 4. 1.

The Gospel.

IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And behold, there was a certaine man before him which had the dropsie. And Jesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, and healed him, and let him goe, and answered them saying, Which of you shall haue an Asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put foorth also a similitude to the guests, when he marked how they preased to bee in the highest roomes, and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit Luke 14. 1.

in the lowest roome, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

¶ The xviij. Sunday after Trinity.

The Collect.

LOrd we beseech thee, grant to thy people grace to auoyde the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

1. Cor. 1.4. THanke my God alwaies on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that yee may bee blamelesse in the day of the comming of the Lord Iesus Christ.

The Gospel.

Matt. 22.34 WHen the Pharisees had heard that Iesus had put the Sadduces to silence, they came together, and one of them which was a doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Iesus said vnto him, Thou shalt loue ỹ Lord thy God with all thine heart, & with all thy soule,

soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ: whose sonne is he: they said vnto him, The sonne of Dauid. Hee said vnto them, How then doth Dauid in spirit call him Lord, saying, The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole: If Dauid then call him Lord, how is he then his sonne: And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie may in all things direct and rule our hearts, through Jesus Christ our Lord. Ephes 4.17

The Epistle.

THis I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: if so be that ye haue heard him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in time past) to lay from you the old man, which is corrupt, according to the deceiuable lusts, to be renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch

as we are members one of another. Be angry but sinne not. Let not the Sunne go downe vpon your wrath, neither giue place to the backebiter. Let him that stole steale no more, but let him rather labour with his hands ỹ thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenes, and wrath, & roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Matt. 9. 1. IEsus entred into a ship, and passed ouer, and came into his owne citie. And behold, they brought to him a man licke of the palsie, lying in a bed. And when Jesus saw the faith of them, hee said to the licke of the palsie, Sonne, be of good cheere, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Jesus saw their thoughts, hee sayd Wherefore thinke ye euill in your hearts? whether is it easier to say Thy sinnes be forgiuen thee: or to say, Arise and walke? But that ye may know that the Sonne of man hath power to forgiue sinnes in earth, Then said hee to the licke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that

that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be ye filled with the spirit, speaking to your selues in Psalmes and Hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Ephes 5.15

The Gospel.

IEsus said, The kingdom of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they would not come. Againe, hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his Farme place, another to his Merchandize, and the remnant tooke his seruants, and entreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent foorth his men of warre, and destroied those murtherers, and burnt vp their Citie. Then said hee vnto his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when hee spied there a man Matt. 22. 1.

which

which had not on a wedding garment, hee sayd vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shalbe weeping and gnashing of teeth. For many be called, but fewe are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant wee beseech thee mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Ephes. 6. 10

MY brethren, bee strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernors of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the brestplate of righteousnesse, and hauing shoes on your feet, that you may be prepared for the Gospel of peace. Aboue all, take the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner of prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel, (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The xxij. Sunday after Trinity.

The Gospel.

THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne, for he was euen at the point of death. Then sayd Jesus vnto him, Except yee see signes and wonders, ye will not beleeue. John 4.46. The ruler said vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy son liueth. The man beleeued the word that Jesus had spoken vnto him, & he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy son liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee to keepe thy houshold the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

IThanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, vntill the day of Jesus Christ, as it becom= Phil. 1.3.

becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may encrease yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that ye may bee pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and prayse of God.

The Gospel.

Mat. 18.21

PEter sayd vnto Iesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee: till seuen times: Iesus saith vnto him, I say not vnto thee, vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and hee laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sory, and came and tolde vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee?

thee: And his Lord was wroth, & deliuered him to the Gaolers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all goodnesse, bee ready to heare the deuout prayers of thy Church: and grant that those thinges which wee aske faithfully, wee may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, bee followers together of mee, and looke on them which walke, euen so as ye haue vs for an example. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that it may be like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17

The Gospel.

THen the Pharisees went out and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master wee know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, said, Why tempt ye me ye hypocrites? Shew me ỹ tribute money: and they tooke him a peny. And Matt. 22. 15.

hee

The xxiiij. Sunday after Trinity.

her said vnto them, whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things that are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd we beseech thee assoile thy people from their offences, that through thy bountifull goodnesse wee may be deliuered from the bands of all those sinnes, which by our frailty we haue committed. Grant this, &c.

The Epistle.

Coloss. 1.3. WE giue thankes to God the Father of our Lord Jesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all things yee may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The

The xxv. Sunday after Trinity.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine ruler and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee sayd within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noyse, hee sayd vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and sayd, Damosell, Arise. And the Damosell arose. And this noyse was abroad in all that land. Matt. 9. 18

¶ The xxv. Sunday after Trinity.

The Collect.

STirre vp, we beseech thee, O Lord, the willes of thy faithful people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, the time commeth, sayth the Lord, that I will rayse vp the righteous Branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, sayth the Lord, Iere. 23. 5.

The xxv. Sunday after Trinity.

Lord, that it shall be no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seede of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwel in their owne land againe.

The Gospel.

Joh. 6. 5.

When Jesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? This he sayd to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundreth peny-worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) sayd vnto him, There is a lad here, which hath fiue barely loaues and two fishes, but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when hee had giuen thankes, hee gaue to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, hee sayth vnto his Disciples, Gather vp the broken meate which remayneth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barely loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus) did sayd, This is of a trueth the same Prophet that should come into the world.

If there bee any moe Sundayes before Advent Sunday, to supply the same, shall bee taken the seruice of some of those Sundayes that were omitted betweene the Epiphany and Septuagesima.

¶ Saint

¶ Saint Andrewes day.

The Collect.

ALmighty God, which didſt giue ſuch grace vnto thy holy Apoſtle Saint Andrew, that hee readily obeyed the calling of thy Sonne Jeſus Chriſt, and followed him without delay: grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our ſelues obediently to fulfill thy holy Commaundements, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

IF thou acknowledge with thy mouth that Jeſus is the Lord, & beleeue in thy heart that God raiſed him vp from death, thou ſhalt be ſafe. For to beleeue with thy heart iuſtifieth, and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lord of all, which is rich vnto all that cal vpon him. For whoſoeuer doth call on the Name of the Lord, ſhalbe ſafe. How then ſhal they call on him on whō they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a Preacher? And how ſhal they preach without they be ſent? As it is Written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not al obeyed to the Goſpel. For Eſay ſaith, Lord who hath beleeued our ſayings? So then faith commeth by hearing, and hearing commeth by the Word of God. But I aſke, haue they not heard? No doubt their ſound went out into all lands, and their wordes into the endes of the world. But I demaund

Rom. 10. 9.

whether Israel did know or no: First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought mee not, I am manifest vnto them that asked not after mee. But against Israel he saith; All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matth. 4. 18. AS Jesus walked by the sea of Galile, hee saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him.

S. Thomas the Apostle.

The Collect.

ALmighty and euerlasting God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: Grant vs so perfectly, and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Eph. 2. 19. NOw are ye not strangers, nor forreiners, but citizens with the saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom yee alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſayd vnto him, We haue ſeene the Lord. But he ſayd vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayles, and thruſt my hand into his ſide, I wil not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the mideſt, and ſayd, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaid vnto him My Lord and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his Diſciples, which are not written in this Booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) yee might haue life through his Name. Ioh. 20. 24.

¶ The Conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle Saint Paul, grant wee beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jeſus Chriſt our Lord.

The Conuerſion of S. Paul.

The Epiſtle.

Acts 9. 1. AND Saul yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carry to Damaſco, to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Ieruſalem. And when he iourneyed, it fortuned that as hee was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and he fell to the earth, and heard a voyce ſaying to him, Saul, Saul, why perſecuteſt thou me? And he ſaid, what art thou Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt. It is hard for thee to kick againſt the pricke. And he both trembling and aſtonied, ſaid, Lord, what wilt thou haue me to doe? And the Lord ſaid vnto him, Ariſe and goe into the citie, and it ſhall be told thee what thou muſt doe. The men which iourneyed with him, ſtood amazed, hearing a voyce, but ſeeing no man. And Saul aroſe from the earth, and when hee opened his eyes he ſaw no man: but they led him by the hand, & brought him into Damaſco. And he was three dayes without ſight, and neither did eate nor drinke. And there was a certaine diſciple at Damaſco named Ananias, & to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here Lord. And the Lord ſaid vnto him, Ariſe, and goe into the ſtreete which is called Straight, and ſeeke in the houſe of Iudas, after one called Saul of Tharſus. For behold, he prayeth, & hath ſeene in a viſion a man named Ananias, comming in vnto him, and putting his hands on him, that hee might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saints at Ieruſalem. And here he hath authority of ỹ high Prieſts, to bind all that cal on thy Name. The Lord ſaid vnto him, Go thy way, for hee is a choſen veſſell vnto mee, to beare my Name before the Gentiles, & Kings, and the children of Iſrael. For I will ſhew him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales, and he receiued sight, and arose, and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him, were amazed, and sayd, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests: But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayd vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shall we haue therefore: Iesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit on the seat of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue Seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receiue an hundreth fold, and shall inherite euerlasting life. But many that are first, shall be last, and the last shall be first. Matt. 19. 27

¶ The Purification of Saint Mary the Virgine.

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that we may be presented vnto thee with pure & cleare minds, by Iesus Christ our Lord.

Saint Matthias day.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

Luke 2.22. WHen the time of her purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord, (as it is written in the Law of the Lord: euery man childe that firſt openeth the matrix, ſhall bee called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord,) a paire of Turtle doues, or two yong pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, didſt chuſe thy faithfull ſeruant Matthias to be of the number of the twelue Apoſtles: graunt that thy Church being alway preſerued from falſe Apoſtles, may bee ordered and guided by faithfull and true Paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts 1.15. IN thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſaid, (The number of names that were together, were about an hundred and twenty.) Yee men and brethren, this Scripture muſt needs haue been fulfilled, which the holy Ghoſt, through the mouth of Dauid, ſpake before of Judas, which was guide to them that tooke Jeſus. For hee was

was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen to all the inhabiters of Jerusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, the bloody field. For it is written in the booke of Psalmes, His habitation be voyd, and no man be dwelling therein, and his bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the Baptisme of John, vnto that same day that hee was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they had prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and hee was counted with the eleuen Apostles.

The Gospel.

AT that time Jesus answered, and sayd, Matt. 11.25
I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Uerily Father, euen so was it thy good pleasure. All things are giuen vnto mee of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Sonne, and hee to whomsoeuer the Soune will open him. Come vnto mee, all yee that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sons incarnation by the message of an Angel: so by his crosse and passion wee may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esa.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then sayd Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue a token: Behold a Virgin shall conceiue & beare a Son, and thou his mother shalt call his name Emmanuel. Butter and hony shall he eate, that hee may know to refuse the euill, and chuse the good.

The Gospel.

Luk.1.26. AND in the sixt moneth the Angel Gabriel was sent from God vnto a city of Galilee named Nazareth, to a Virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, shee was abashed at his saying, and cast in her mind what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, & beare a Sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the Son of

Saint Markes day.

of the highest. And the Lord God shall giue vnto him the seat of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall bee none end. Then sayd Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouer-shadow thee. Therefore also that holy thing which shall bee borne, shall be called the sonne of God. And behold thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall bee vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the angel departed from her.

¶ Saint Markes day.

The Collect.

ALmighty GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that wee be not like children, carryed away with euery blast of vaine doctrine: but firmely be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. wherefore he saith, when he went vp on high, he led captiuity captiue, and gaue giftes vnto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth: Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the Faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of Eph. 4.7.

the

the full perfect age of Christ: that wee henceforth should be no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay in waite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

The Gospel.

1. I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in mee, hee will take away: and euery branch that beareth fruit, will hee purge, that it may bring forth more fruit. Now are yee cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without mee can yee doe nothing If a man abide not in me, hee is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in mee, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you: continue you in my loue. If yee keepe my Commandements, yee shall abide in my loue, euen as I haue kept my Fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ Saint

¶S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. Iames 1.1

If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea which is tost of the windes, and caryed with violence: neither let that man thinke, that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Againe, let him that is rich reioyce when hee is made low: For euen as the flowre of the grasse shall hee passe away. For as the Sunne riseth with heate, and the grasse withereth, and the flowre falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tryed, hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him.

The

S. Philip and Iames day.

The Gospel.

Iohn 14.1. AND Iesus said vnto his Disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may yee be also. And whither I goe, yee know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by me. If ye had known mee, yee had known my Father also: And now yee know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Haue I been so long time with you, and yet hast thou not known me, Philip? He that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in mee? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the worke. Beleeue me that I am in the Father, and the Father in me: or els beleeue me for the workes sake. Uerily, verily I say vnto you, he that beleeueth on me, the workes that I doe, the same shall he doe, also: and greater workes then these shall he doe, because I goe vnto my Father, and whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee shall aske any thing in my Name, I will doe it.

¶ Saint Barnabe Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour

honour and glory, through Jeſus Chriſt our Lord.

The Epiſtle.

TIdings of theſe things came vnto the eares of the Congregation which was in Hieruſalem. And they ſent foorth Barnabas that he ſhould goe vnto Antioch. Which when he came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarſus to ſeeke Saul: and when hee had found him, hee brought him vnto Antioch. And it chanced that a whole yeere they had their conuerſation with the Congregation there, and they taught much people, inſomuch that the Diſciples of Antioch were the firſt that were called Chriſten. In thoſe dayes came Prophets from the citie of Hieruſalem vnto Antioch. And there ſtood vp one of them, named Agabus, and ſignified by the Spirit, that there ſhould bee great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the Diſciples, euery man according to his abilitie purpoſed to ſend ſuccour vnto the brethren which dwelt in Iurie: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. Acts 11. 22.

The Goſpel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man beſtow his life for his friends. Ye are my friends, if yee doe whatſoeuer I command you. Henceforth call I not you ſeruants: for the ſeruant knoweth not what his lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not choſen me, but I haue choſen you, and ordeined you to go Ioh. 15. 17.

and

and bring foorth fruit, and that your fruit ſhould remaine; that whatſoeuer ye aſke of the Father in my Name he may giue it you.

¶ Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that wee may truely repent, accordingly to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the trueths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Iſai. 40. 1.

BEe of good cheere my people. O ye Prophets, comfort my people, ſaith your God, comfort Ieruſalem at the heart, and tell her that her trauaile is at an end; that her offence is pardoned; that ſhe hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voyce cryed in the wildernes, Prepare the way of the Lord in the wildernes, make ſtraight the path of our God in the deſart. Let all valleys be exalted; and euery mountaine and hill be layde low. What ſo is crooked, let it be made ſtraight, and let the rough be made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For why, the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the Prophet anſwered, what ſhall I cry? That all fleſh is graſſe; and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringeſt good tidings, lift vp thy voyce with power, O thou preacher Hieruſalem: lift it vp without feare, and

ſay

ſay vnto the cities of Juda, Behold your God, behold, the Lord God ſhall come with power, and beare rule with his arme. Behold, hee bringeth his treaſure with him, and his workes goe before him. He ſhall feede his flocke like an heardman: hee ſhall gather the Lambes together with his arme, and cary them in his boſome, and ſhall kindely intreate thoſe that beare young.

The Goſpel.

ELizabeths time came that ſhee Luk. 1. 57
ſhould be deliuered, & ſhe brought forth a ſonne. And her neighbors and her couſins heard ſay how the Lord had ſhewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumciſe the childe, and called his name Zacharie, after the name of his father. And his mother anſwered and ſayd, Not ſo, but his name ſhalbe called John. And they ſaid vnto her, There is none of thy kinred that is named with this name. And they made ſignes to his father, how he would haue him called. And he aſked for writing tables and wrote, ſaying, His name is John. And they marueiled all. And his mouth was opened immediatly and his tongue alſo, and he ſpake & praiſed God. And feare came on all them that dwelt nigh vnto him. And all theſe ſayings were noiſed abroad throughout all ỹ hie countrey of Jurie, and they that heard them, laid them vp in their hearts, ſaying, what maner of child ſhall this be: And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, & prophecied, ſaying, Praiſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed vp a horne of ſaluation vnto vs in the houſe of his ſeruant Dauid, euen as he promiſed by the mouth of his holy Prophets, which were ſince the world began. That we ſhould be ſaued from our enemies, and from the hand of all that hate vs: That hee would deale mercifully with our fathers, and remember his holy Couenant:

that

that he would perfoꝛme the oath which hee ſwaꝛe to our fa-
ther Abꝛaham foꝛ to giue vs, That we being deliuered out of
the hands of our enemies, might ſerue him without feare all
the dayes of our life, in ſuch holineſſe and righteouſneſſe, as
are acceptable foꝛ him. And thou Childe ſhalt bee called the
Pꝛophet of the higheſt: foꝛ thou ſhalt goe befoꝛe the face of the
Loꝛd to pꝛepare his wayes. To giue knowledge of ſaluation
vnto his people, foꝛ the remiſſion of ſinnes, thꝛough the ten-
der mercy of our God, whereby the day ſpꝛing from on high
hath viſited vs. To giue light to them that ſit in darkeneſſe,
and in the ſhadow of death, and to guide our feete into the
way of peace. And the childe grew, and waxed ſtrong in ſpi-
rit, and was in wilderneſſe, till the day came when hee ſhould
ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Sonne Jeſus Chꝛiſt
haſt giuen to thy Apoſtle S. Peter many excellent
gifts, and commandedſt him earneſtly to feede thy
flocke: make We beſeech thee all Biſhops and Paſ-
tours diligently to pꝛeath thy holy woꝛd, and the people obe-
diently to follow the ſame, that they may receiue the cꝛowne
of euerlaſting glozy, thꝛough Jeſus Chꝛiſt our Loꝛd.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herode the King ſtretched
foꝛth his hands to vexe certaine of the Con-
gregation, and he killed James the bꝛother
of John with the ſwoꝛd. And becauſe he ſaw
it pleaſed the Jewes, hee pꝛoceeded further,
and tooke Peter alſo. Then were the dayes
of ſweet bꝛead. And whē he had caught him,
he put him in pꝛiſon alſo, and deliuered him to foure quater-
nions of ſouldiers to be kept, intending after Eaſter to bꝛing him
foꝛth to the people. And Peter was kept in pꝛiſon, but pꝛay-
er was made without ceaſing of the Congregation vnto God
foꝛ him. And when Herod would haue bꝛought him out vnto
the people, the ſame night ſlept Peter between two ſouldiers,

bound

bound with two chaines, and the Keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up saying, Arise up quickely. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Jewes.

The Gospel.



Hen Jesus came into the coasts of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the Sonne of man am: They sayd, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith vnto them, But whom say ye that I am: Simon Peter answered and said, Thou art Christ, the Sonne of the liuing God. And Jesus answered, and said vnto him, Happy art thou, Simon the Sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shalbe bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Mat. 16. 13.

¶ S. Iames the Apoſtle.

The Collect.

GRant O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that hee had without delay Was obedient vnto the calling of thy Sonne Ieſus Chriſt, and followed him: So We forſaking all Worldly and carnall affections, may be euermore ready to follow thy commandements, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 11.27 IN thoſe dayes came Prophets from the City of Jeruſalem vnto Antioch. And there ſtood vp one named Agabus, and ſignified by the Spirit, that there ſhould bee great dearth throwout all the World, which came to paſſe in the Emperour Claudius dayes. Then the diſciples euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jurie: which thing thy alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herode the King ſtretched forth his hands to vexe certaine of the Congregation. And hee killed James the brother of John with the ſword: and becauſe hee ſaw it pleaſed the Jewes, hee proceeded further, and tooke Peter alſo.

The Goſpel.

Matt. 20.20 THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And hee ſaid vnto her, What wilt thou? She ſaid vnto him, Grant that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left in thy Kingdome. But Ieſus anſwered, and ſaid, Ye wote not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſaid vnto him, We are. He ſaid vnto them, Yee ſhall drinke indeede of my cup, and be baptized with the baptiſme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shal chaunce vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and sayd, Yee know that the princes of the Nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will bee chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ Saint Bartholomew Apostle.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleeue and to preach thy Word: grant we beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits: And they were healed euery one. Act. 5.12.

Saint Matthew Apostle.

The Gospel.

Luk.22.24 AND there was a strife among them, whith of them should seeme to be the greatest. And he sayd vnto them, The kings of the Nations reigne ouer them; and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shal be as the yonger; and he that is chiefe, shall be as he that doeth ministet. For whether is greater, he that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoynt vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to bee an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches; and to follow thy said Sonne Jesus Christ, who liueth and reigneth, &c.

The Epistle.

2 Cor.4.1. SEeing that we haue such an office, euen as God hath had mercy on vs, We goe not out of kinde; but haue cast from vs the cloakes of vnhonestly, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the truth; and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but

but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowldge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee saw a man (named Mathew) sitting at the receit of Custome: and hee sayd vnto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your Master with Publicanes and sinners? But when Jesus heard that, hee sayd vnto them, They that be strong, neede not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matt. 9. 9.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee seruice in heauen, may by thy appoyntment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was there place found any more in heauen. And the great Dragon that old serpent, Apoc. 12. 7.

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a lowd voyce, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospel.

Matt. 18. 1. AT the same time came the Disciples vnto Jesus, saying, who is the greatest in the Kingdome of heauen? Jesus called a child vnto him, and set him in the middest of them, and sayd, Verily I say vnto you, Except yee turne and become as children, yee shall not enter into the Kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the Kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in me, it were better for him that a milstone were hanged about his necke, & that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but Woe vnto the man by whom the offence commeth. Wherfore, if thy hand or thy foot hinder thee cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to bee caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones: For I ſay vnto you, that in heauen their Angels doe allwayes behold the face of my Father which is in heauen.

¶ S. Luke the Euangeliſt.

The Collect.

ALmighty God which calledſt Luke the Phyſician whoſe praiſe is in the Goſpel, to be a Phyſician of the ſoule: it may pleaſe thee by the wholeſome medicines of his doctrine to heale all the diſeaſes of our ſoules, through thy Sonne Jeſus Chriſt our Lord.

The Epiſtle.

WAtch thou in all things, ſuffer afflictions, doe the worke throughly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Be ſober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteouſnes, which the Lord that is a righteous Judge ſhall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken me, and loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto mee for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloake that I left at Troada with Carpus, when thou commeſt, bring with thee, and the bookes, but eſpecially the parchment. Alexander the copperſmith did me much euil, the Lord reward him according to his deeds: of whom be thou ware alſo, for he hath greatly withſtood our words. 2. Tim. 4. 5.

Simon and Iude Apostles.

The Gospel.

Luke 10. 1. THe Lord appointed other seuentie (and two) also, and sent them two and two before him into euery City and place whither he himselfe would come. Therefore he sayd vnto them, The haruest is great, but the labourers are few. Pray ye therefore the Lord of the Haruest to send forth labourers into his haruest. Go your wayes, behold, I send you forth as Lambes among Wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to bee ioyned together in vnitie of spirit by their doctrine, that we may bee made an holy Temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ the brother of James, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: they turne the grace of our God into wantonnesse, and denie God (which is the onely Lord:) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the Judgement of the great Day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.

THis command I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me Ioh. 15.17

mee without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) he shall testifie of me. And ye shall beare witnesse also, because yee haue beene with me from the beginning.

¶ All Saints day.

The Collect.

ALmighty God, which hast knit together the elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord. Amen.

The Epistle.

Apoc.7.2. BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the Seale of the liuing God, and he cryed with a loud voyce to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed a hundred and fortie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed twelue thousand.
Of the tribe of Reuben, were sealed twelue thousand.
Of the tribe of Gad, were sealed twelue thousand.
Of the tribe of Aser, were sealed twelue thousand.
Of the tribe of Nepthalim, were sealed twelue thousand.
Of the tribe of Manasses, were sealed twelue thousand.
Of the tribe of Simeon, were sealed twelue thousand.
Of the tribe of Leui, were sealed twelue thousand.
Of the tribe of Issacher, were sealed twelue thousand.
Of the tribe of Zabulon were sealed twelue thousand.

All Saints day.

Of the tribe of Joseph, were sealed twelue thousand.
Of the tribe of Beniamin, were sealed twelue thousand.

After this I beheld, and loe, a great multitude (which no man can number) of all Nations, and people, and tongues stood before the Seate, and before the Lambe, clothed with long white garments, and palmes in their hands, and cried with a lowd voyce, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seate, and of the Elders, and the foure beasts, and fel before the Seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thaukes, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euill saying against you for my sake, reioyce, and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Matt. 5. 1.

¶ The

¶ The order of the Administration of the *Lords Supper, or holy Communion.*

SO many as intend to be partakers of the holy Communion, shal signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curat hauing knowledge thereof, shall call him, and aduertise him, in any wise not to presume to come the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may therby be satisfied, which afore were offended, & that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shal the Curat vse with those betwixt whom he perceiueth malice and hatred to reigne, not suffering them to bee partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not bee perswaded to a godly vnity, but remaine still in his frowardnes and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shal stand in the body of the Church, or in the Chancell, where Morning prayer, and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shal say the Lords prayer, with this Collect following.

¶ The Communion.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread.

bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hidde: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the TEN COMMANDEMENTS: and the people kneeling, ſhall after euery Commandement, aske God mercie for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOD ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt haue none other gods but me.

People.

Lord haue mercie vpon vs, and encline our hearts to keep this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercie vnto thouſands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but

the

the ſeuenth day is the Sabboth of the Lord thy God. In it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man-ſeruant, and thy maid-ſeruant, thy cattell and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, and incline our hearts, &c.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Miniſter.

Thou ſhalt doe no murther.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Miniſter.

Thou ſhalt not ſteale.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Miniſter.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Miniſter.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his Oxe, nor his Aſſe, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all theſe thy Lawes in our hearts we beſeech thee.

¶ Then

The Communion.

¶ Then ſhall follow the Collect of the day, with one of theſe two Collects following for the King, the Prieſt ſtanding vp, and ſaying.

¶ Let vs pray.

ALmighty God, whoſe Kingdome is euerlaſting, and power infinite, haue mercie vpon the whole Congregation, and ſo rule the heart of thy choſen ſeruant Charles **our King and Gouernour, that he (knowing whoſe miniſter hee is) may aboue all things ſeeke thy honour and glory, and that we his Subiects (duely conſidering whoſe authority he hath) may faithfully ſerue, honor, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liueth and reigneth euer one GOD, world without end. Amen.**

ALmighty and euerlaſting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doeſt diſpoſe and turne them as it ſeemeth beſt to thy godly wiſdome: We humbly beſeech thee ſo to diſpoſe and gouerne the heart of Charles **thy ſeruant our King and Gouernour, that in all his thoughts, words, and workes, hee may euer ſeeke thy honour and glory, and ſtudy to preſerue thy people committed to his charge, in wealth, peace and godlineſſe: Grant this, O mercifull Father, for thy deare Sonnes ſake Jeſus Chriſt our Lord.**

Immediatly after the Collects, the Prieſt ſhall reade the Epiſtle, beginning thus: **The Epiſtle written in the Chapter of**

And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus: **The Goſpel written in the Chapter of** And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.

I Beleeue in one God the Father Almighty, Maker of heauen and Earth, and of all things viſible and inuiſible: and in one Lord Jeſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made, being of one ſubſtance with the Father, by whom all things were made: Who for vs men, and for our ſaluation

ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered, and was buried, and the third day he roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And hee ſhall come againe with glory to iudge both the quicke and the dead: Whoſe Kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets: And I beleeue one Catholike and Apoſtolique Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, ſhal follow one of the Homilies already ſet forth, or hereafter to be ſet forth by cõmon authority.

After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare vnto the people whether there be any Holy-dayes, or Faſting-dayes the weeke following, and earneſtly exhort them to remember the poore; ſaying one or moe of theſe ſentences following, as hee thinketh moſt conuenient by his diſcretion:

Matth. 5. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen:

Matth. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues breake thorow and ſteale: but lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doeth corrupt, and where theeues doe not breake thorow and ſteale.

Matth. 7. Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe vnto them, for this is the Law and the Prophets.

Matth. 7. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the Kingdome of heauen: but hee that doth the will of my Father which is in heauen.

Luke 19. Zache ſtood forth, and ſaid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I reſtore foure fold.

Who goeth a warfare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1.Cor.9.

If wee haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1.Cor.9.

Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1.Cor.9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2.Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the houshold of faith. Galat. 6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6

God is not vnrighteous, that hee will forget your worke and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Hebr. 6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Heb. 13.

Who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1.Ioh. 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. Tob. 4

Tob.4. **Bee mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gatherеſt thou thy ſelfe a good reward in the day of neceſſity.**

Prou.19. **He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be paid him againe.**

Pſal.41. **Bleſſed bee the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble.**

Then ſhall the Churchwardens, or ſome other by them appoynted, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appoynted, euery man and woman ſhal pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

If there bee no almes giuen to the poore, then ſhal the words (*of accepting our almes*) be left out vnſayd.

ALmighty and euerliuing God, Which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: We humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, which we offer to thy Diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confeſſe thy holy name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kinges, Princes and Gouernours, and ſpecially thy ſeruant** Charles **our King, that vnder him we may be godly and quietly gouerned: and grant vnto his Whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter Iuſtice, to the puniſhment of wickednes and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtors, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely word, and rightly and duely adminiſter thy holy Sacraments: & to all thy people giue thy heauenly grace,**

and

and ſpecially to this Congregation heere preſent, that with meek heart, and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the daies of their life. And we moſt humbly beſeech thee of thy goodneſſe, O Lord, to comfort and ſuccour al them which in this tranſitory life be in trouble, ſorrow, neede, ſickneſſe, or any other aduerſitie: grant this, O Father, for Jeſus Chriſts ſake, our onely Mediatour and Aduocate, Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WEe be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Ye know how grieuous and vnkind a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gueſts to ſit downe, and yet they which bee called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not be moued? who would not thinke a great iniury and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take ye good heed, leſt yee, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay I am a grieuous ſinner, and therefore am afraid to come: wherefore then do you not repent and amend? when God calleth you, bee you not aſhamed to ſay you will not come? when you ſhould returne to GOD, will you excuſe your ſelfe and ſay that you be not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but coun-

ted vnworthy of the heauenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: Euen so it is your duety to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now, if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted els, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when yee be called: but the fault is much greater when men stand by, and yet will neither eat nor drinke this holy Communion with other. I pray you what can this bee else; but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, yee depart from your brethren, and from the banket of most heauenly foode. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

And

The Communion.

¶ And ſometime ſhall this be ſaid alſo at the diſcretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father moſt hearty thankes, for that he hath giuen his Sonne our Sauiour Jeſus Chriſt, not only to die for vs, but alſo to be our ſpirituall foode and ſuſtenance, as it is declared vnto vs, as well by Gods word as by the holy Sacraments of his bleſſed body and blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them that wil preſume to receiue it vnworthily: my dutie is to exhort you to conſider the dignitie of the holy myſtery, and the great perill of the vnworthy receiuing thereof, and to ſearch and examine your owne conſciences, as you ſhould come holy and cleane to a moſt godly & heauenly Feaſt, ſo that in no wiſe you come but in the mariage garment, required of God in holy Scripture, and ſo come and be receiued, as worthy partakers of ſuch a heauenly Table. The way and meanes thereto is: Firſt, to examine your liues and conuerſation by the rule of Gods commandements, and wherein ſoeuer yee ſhall perceiue your ſelues to haue offended, either by will, word or deed, there bewaile your owne ſinfull liues, and confeſſe your ſelues to Almightie God, with full purpoſe of amendment of life. And if ye ſhall perceiue your offences to be ſuch as be not only againſt God, but alſo againſt your neighbours: ye ſhal reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for al iniuries and wrongs done by you to any other, and likewiſe being readie to forgiue other that haue offended you, as you would haue forgiuenes of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doeth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion but with a full truſt in Gods mercie, and with a quiet conſcience: therfore if there be any of you which by the means aforeſaid cannot quiet his owne conſcience, but requireth further comfort, or counſell, then let him come to me, or to ſome other diſcreete and learned Miniſter of Gods word, and open

his griefe, that hee may receiue such ghostly counsell, aduise, and comfort as his conscience may bee relieued, and that by the ministerie of Gods word hee may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, ye that minde to come to the holy Communion of the Body & Blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely fayth wee receiue that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, wee bee one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the body & blood of Christ our Sauiour: We eate and drinke our owne damnation, not considering the Lords body: wee kindle Gods wrath against vs: We prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore, if any of you bee a blasphemer of GOD, an hinderer, or slanderer of his word, an adulterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect Charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thanks to God the Father, the Sonne and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the Crosse, for vs miserable sinners, which

lay

lay in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the end that wee ſhould alway remember the exceeding great loue of our Maſter, and onely Sauiour Jeſus Chriſt, thus dying for vs, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to vs: he hath inſtituted and ordained holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father, and the holy Ghoſt, let vs giue (as wee are moſt bounden) continuall thankes, ſubmitting our ſelues wholy to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truly and earneſtly repent you of your ſinnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of al things, Judge of al men, wee knowledge and bewaile our manifolde ſinnes and wickedneſſe, which we from time to time moſt grieuouſly haue committed, by thought, word, and deede, againſt thy diuine Maieſtie, prouoking moſt Juſtly thy wrath and indignation againſt vs. We doe earneſtly repent, and bee

heartily sorrie for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and graunt that wee may euer hereafter serue and please thee, in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the PRIEST or the BISHOP (being present) stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

Heare what comfortable words our Sauiour Christ saith vnto all that truely turne to him.

Come vnto me all that trauaile and bee heauie laden, and I will refresh you. So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith.

If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceede saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

The Communion.

Prieſt.

It is very meete, right, and our bounden duety, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty euerlaſting God.

Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediatly ſhall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt giue Jeſus Chriſt thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels, &c.

¶ Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to praiſe thee, for the glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

¶ Vpon Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurretion manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where hee is, thither might wee alſo aſcend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen with a ſudden great ſound, as it had been a mighty winde, in the likeneſſe of fierie

tongues

tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Vpon the Feast of Trinitie onely.

IT is very meete, right, and our bounden duety, that we should at al times, and in all places giue thankes to thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore &c.

¶ After which Prefaces, shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, wee laude and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods Board, say in the name of all them that shal receiue the Communion, this prayer following.

WEe doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnes, but in thy manifold and great mercies. We bee not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose property is alwayes to haue merry: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinnefull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

¶ Then the PRIEST ſtanding vp, ſhall ſay as followeth.

ALmighty God, our heauenly Father, which of thy tender mercie diddeſt giue thy onely Sonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation & ſatisfaction for the ſins of the whole world, did inſtitute, & in his holy Goſpel command vs to continue a perpetuall memorie of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, we beſeech thee, and grant that we, receiuing theſe thy creatures of Bread and Wine, according to thy Son our Sauiour Jeſus Chriſts holy Inſtitution, in remembrance of his Death & Paſſion, may be partakers of his moſt bleſſed Body and Blood: who in the ſame night that he was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his diſciples, ſaying, Take, eate, THIS IS MY BODY which is giuen for you, doe this in remembrance of mee. Likewiſe after Supper hee tooke the Cup, and when hee had giuen thankes, he gaue it to them, ſaying, Drinke yee all of this, for THIS IS MY BLOOD OF THE NEW TESTAMENT, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as yee ſhall drinke it, in remembrance of mee.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their hands, kneeling. And when hee deliuereth the Bread, hee ſhall ſay.

THe Body of our Lord Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by fayth, with thankeſgiuing.

And

The Communion.

¶ And the Miniſter that deliuereth the Cup, ſhall ſay.

THe Blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſts Blood was ſhed for thee, and be thankefull.

¶ Then ſhall the PRIEST ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, we thy humble ſeruants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankeſgiuing, moſt humbly beſeeching thee to grant, that by the merites and death of thy Sonne Jeſus Chriſt, and through faith in his Blood, we, and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his Paſſion. And here wee offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to bee a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duety and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the vnity of the holy Ghoſt, all honour and glory bee vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs, which haue duely receiued thoſe holy myſteries, with the ſpirituall foode of the moſt precious body and blood of thy Sonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodneſſe towards vs, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, and bee alſo heires through hope,

hope, of thy euerlasting Kingdome, by the merits of the most precious death and Passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory bee to God on high, and in earth peace, good will towards men. Wee praise thee, wee bless thee, we worship thee, we glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the PRIEST, or BISHOP, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.

Collects

The Communion.

¶ Collects to be said after the offertory, when there is no Communion, euery such day one and the same may bee said also as often as occasion shal serue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants towards the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer bee defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

ALmighty Lord, and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy mighty protection, both heere and euer, wee may be preserued in bodie and soule, through our Lord and Sauiour Jesus Christ. Amen.

GRant, wee beseech thee Almightie God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be so graffed inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine euerlasting life, through Jesus Christ our Lord. Amen.

Almighty

The Communion.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: We beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Jesus Christ our Lord. Amen.

VPon the Holy dayes (if there be no Communion) shall be sayd all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

¶ And there shall bee no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion.

¶ And if there be not aboue twenty persons in the Parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

¶ And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

¶ And

¶ And to take away the ſuperſtition, which any perſon hath or might haue in the Bread and Wine, it ſhall ſuffice that the Bread bee ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt Wheate Bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate ſhall haue it to his owne vſe.

¶ The Bread and Wine for the Communion, ſhall bee prouided by the Curate and the Church-wardens at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

¶ And note that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties accuſtomably due, then and at that time to be paid.

¶ The Miniſtration of Baptiſme, to *bee vſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now beeing growen out of vſe, (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may bee. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other Holy-dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

When there are Children to bee baptized vpon the Sunday or Holyday, the parents ſhall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the Children bee baptized or no. If they anſwere, No: Then ſhall the Prieſt ſay thus:

Publique Baptiſme.

DEarely beloued, forasmuch as all men be conceiued & borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to cal vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting GOD, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Sonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyful through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſ-

ſion of their ſinnes by ſpiritual regeneration. Receiue them, (O Lord) as thou haſt promiſed by thy welbeloued Son, ſaying, Aſke, and you ſhall haue, ſeeke and ye ſhall find, knocke and it ſhalbe opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, find, open the gate vnto vs that knocke, that theſe Infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall Kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay.

Heare the words of the Goſpel, written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: & his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay vnto you, Whoſoeuer doth not receiue the Kingdom of God as a little child, he ſhal not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him; how he exhorted all men to follow their innocencie. You perceiue how by his outward geſture and deed, hee declared his good will toward them: For he imbraced them in his armes, he laid his hands vpon them, & bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he wil likewiſe fauourably receiue theſe preſent Infants, that he wil imbrace them with the armes of his mercie, that he wil giue vnto them the bleſſing of eternal life, and make them partakers of his euerlaſting Kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe Infants, declared by his Son Jeſus Chriſt, and nothing doubting but that he fauourably

allo weth this charitable worke of ours, in bringing these chil-dren to his holy Baptiſme, let vs faithfully and deuoutly giue thankes vnto him and ſay.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to these Infants, that they may be borne againe, and be made heires of euerlasting Saluation, through our Lord Jesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Jesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to bleſſe them, to re-leaſe them of their ſinnes, to giue them the Kingdome of hea-uen, and euerlasting life. Yee haue heard also that our Lord Jesus Christ hath promiſed in his Goſpel, to grant all these things that ye haue prayed for: which promiſe he for his part will moſt surely keepe and performe. Wherefore after this promiſe made by Christ, these Infants muſt also faithfully for their part promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and constantly be-leeue Gods holy word, and obediently keepe his Comman-dements.

¶ Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the deuil and all his workes, the vaine pompe and glory of the world, with al couetous deſires of the ſame, the carnal deſires of the fleſh, ſo that thou wilt not fol-low nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Publique Baptiſme.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the World to iudge the quicke and the dead: And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the flesh, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith:

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

OMercifull God, grant that the olde Adam in theſe children may bee ſo buried, that the new man may be raiſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Grant that they may haue power and ſtrength to haue victory, and to triumph againſt the deuil, the World and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee by our office and miniſtery, may alſo bee endued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, World without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both Water and blood, and gaue commandement

to his diſciples that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt. Regard, wee beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhall be baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands, and aske the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe bee weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſayd words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then ſhall the Prieſt make a Croſſe vpon the Childes forehead, ſaying,

WEe receiue this Childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not bee aſhamed to confeſſe the Faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now, dearely beloued brethren, that theſe children bee regenerate and grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, and with one accord make our prayers vnto Almighty God, that we may leade the reſt of their life according to this beginning.

Then ſhall be ſaid.

OUr Father which art in heauen, &c.

¶ Then

Publique Baptiſme.

¶ Then ſhall the Prieſt.

WE yeeld thee hearty thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne Childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beſeech thee to grant, that hee being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as hee is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally with the reſidue of the holy Congregation, hee may bee inheritour of thine euerlaſting Kingdome, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe Children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe Infants bee taught, ſo ſoone as they ſhall be able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare Sermons, and chiefly you ſhal prouide that they may learne the Creede, the Lords Prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

Priuate Baptiſme.

¶ The Miniſter ſhall command that the children bee brought to the BISHOP to bee confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and bee further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to bee baptized in priuate houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull Miniſter that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the Childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

¶ And alſo they ſhall warne them, that without great cauſe, and neceſſitie, they procure not their children to bee baptized at home in their houſes. And when great neede ſhall compell them ſo to doe, then Baptiſme ſhall be adminiſtred on this faſhion:

¶ Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords Prayer, if time will ſuffer. And then the child being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe wordes.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the Childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the Childe which is after this ſort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that Childe, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: or if the Childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the Childe was borne or Chriſtened, ſhall examine and trie, whether the childe bee lawfully baptized or no. In which cale, if thoſe that bring any Childe to the Church, doe anſwere that the ſame Childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

Priuate Baptiſme.

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, eſſentiall to this Sacrament, may happen to bee omitted through feare or haſte in ſuch times of extremity: therefore I demand further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And if the Miniſter ſhal find by the anſwers of ſuch as bring the child, that all things were done as they ought to be: then ſhall not he Chriſten the child againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life: For our Lord Jeſus Chriſt doeth not denie his grace and mercy vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witnes to our comfort, on this wiſe.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: & his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doth not receiue the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them. Mar. 10. 13

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all

all men to follow their innocencie. Yee perceiue how by his outward geſture and deede, hee declared his good will toward them: For hee embraced them in his armes, hee layd his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent infant, that he hath embraced him with the armes of his mercy, that hee hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting Kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the Prayer which the Lord himſelfe taught, and in declaration of our faith, let vs receite the Articles contained in our Creede.

¶ Then the Miniſter with the Godfathers and Godmothers ſhall ſay:

C Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come againe at the end of the

world

World to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerliuing God, heauenly Father, wee giue thee humble thankes for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euerlaſting Saluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught ſo ſoone as hee ſhall bee able to learne, what a ſolemne vow, promiſe, and profeſſion hee hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefely you ſhall prouide that hee may learne the Creede, the Lords prayer, and the ten Com-

Commaundements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue, to his ſoules health, and that this childe may bee vertuouſly brought vp, to leade a godly and Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and bee made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

¶ But if they which bring the Infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare, that the Child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning publique Baptiſme, ſauing that at the dipping of the Childe in the Font, he ſhall vſe this forme of wordes.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The

¶ The order of Confirmation, or laying on of handes vpon the children Baptized, and *able to render an account of their Faith, according to the Catechiſme following.*

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, Who teacheth that all things ſhould bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhal be Confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the tenne Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the BISHOP (or ſuch as hee ſhall appoynt) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God they will euermore endeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that bee baptized, that by impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kindes of ſinne.

Thirdly

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly Profeſſe their owne faith, and promiſe to be obedient to the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for trueth, that it is certaine by Gods word, that children being baptized haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to bee learned of euery Childe, *before he bee brought to be Confirmed by the Biſhop.*

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the child of God, and an inheritour of the Kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vow three things in my name. Firſt that I ſhould forſake the deuill and all his workes, the pompes and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy Will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

The Catechiſme.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called mee to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiuenesſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me and all the elect people of God.

Queſtion.

You ſayd that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods commandements. Declare how many there bee?

Anſwere.

Anſwere.

Tenne.

Queſtion.

which be they?

Anſwere.

THE ſame which GOD ſpake in the twentieth Chapter of Exodus ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath; or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Six dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lord thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man-ſeruant, and thy maide-ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x Thou ſhalt not couet thy neighbours houſe, thou ſhalt

not

not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefely learne by theſe Commaundements?

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duety towards God?

Anſwere.

My duety towards God, is to beleeue in him, to feare him and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word: and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwere.

My duety towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto mee. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the commandements of God, and to ſerue him, without his ſpeciall grace, which

thou muſt learne at all times to call for by diligent prayer: Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

what deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto me, and to all people, that wee may worſhip him, ſerue him, and obey him as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull, both for our ſoules and bodies; and that hee will bee mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickednеſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſaluation that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

what meaneſt thou by this word Sacrament?

Anſwere.

I meane an Outward and viſible Signe, of an Inward and Spirituall grace, giuen vnto vs, ordeined by Chriſt himſelfe;

ſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

Two: the Outward viſible Signe, and the Inward Spiritual Grace.

Queſtion.

What is the outward viſible ſigne or forme in Baptiſme?

Anſwere.

Water: wherein the perſon baptized is dipped, or ſprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the Inward and ſpirituall grace?

Anſwere.

A death vnto ſinne, and a new birth vnto righteouſneſſe: for being by nature borne in ſinne, and the children of wrath, we are hereby made the children of Grace.

Queſtion.

What is required of perſons to be baptized?

Anſwere.

Repentance, whereby they forſake ſinne: and faith, whereby they ſtedfaſtly beleeue the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot performe them?

Anſwere.

Yes: they doe performe them by their Sureties, who promiſe and vow them both in their names: which when they come to age, themſelues are bound to performe.

Queſtion.

Why was the Sacrament of the Lords Supper ordayned?

Anſwere.

For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receiue thereby.

The Catechiſme.

Queſtion.

What is the outward part, or ſigne of the Lords Supper?

Anſwere.

Bread and wine, which the Lord hath commanded to bee receiued.

Queſtion.

What is the inward part, or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwere.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodies are by the Bread and wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a new life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they bee brought to the Biſhop by one that ſhall be his Godfather, or Godmother, that euery childe may haue a witneſſe of his Confirmation. And the BISHOP ſhall confirme them on this wiſe.

¶ Confir=

¶ Confirmation, or laying on of handes.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth World without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, We beseech thee, O Lord, with the holy Ghost the Comforter, and dayly encrease in them thy manifold gifts of grace, the Spirit of wisedome and vnderstanding, the spirit of counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying.

Defend, O Lord, this childe with thy heauenly Grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting Kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that bee good and acceptable vnto thy Maiestie, We make our humble supplications vnto thee for these children vpon whom (after the example of

the holy Apostles) wee haue layd our hands, to certifie them (by this Signe) of thy fauour and gracious goodnes toward them: Let thy Fatherly hand, we beseech thee, euer bee ouer them: Let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liueth and reigneth one God world without end. Amen.

¶ Then the Bishop shall blesse the Children, saying thus.

The blessing of God Almighty, the Father, the Sonne and the holy Ghost, bee vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy-dayes, halfe an houre before Euensong openly in the Church, instruct and examine so many Children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shal cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, & obediently to heare, and bee ordered by the Curate, vntill such time that they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions conteined in this Catechisme.

¶ And there shall none bee admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

¶ The forme of Solemnization *of Matrimonie.*

FIrſt, the Banes muſt bee asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent after the accuſtomed manner.

And if the perſons that ſhould be married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhal not ſolemnize Matrimony between them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appointed for the ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnadviſedly, lightly, or wantonly, to ſatiſfie mens carnal luſts and appetites, like brute beaſtes that haue no vnderſtanding, but reuerently, diſcreetly, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimony was ordained. One was the procreation of children, to bee brought vp in the feare and nurture of the Lord, and praiſe of God. Secondly, it was ordained for a remedie againſt ſinne, and to auoid fornication, that ſuch perſons as haue not the gift of continencie

might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, helpe, and comfort, that the one ought to haue of the other, both in prosperity and aduersitie, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking vnto the persons that shall bee married, he shall say.

I Require and charge you (as you will answere at the dreadful day of Iudgement, when the secrets of all hearts shall bee disclosed) that if either of you doe know any impediment, why you may not bee lawfully ioyned together in Matrimony, that yee confesse it. For be yee well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alleage and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to bee married doe sustaine, to proue his allegation: then the solemnization must bee referred, vnto such time as the trueth bee tried. If no impediment be alleaged, then shall the Curate say vnto the man.

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue.

The Man shall answere.

I will.

Then shall the Priest say vnto the woman.

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him and serue him, loue,

loue, honour, and keepe him in ſickeneſſe and in health: and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue:

¶ The woman ſhall anſwere.

I will.

¶ Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man:

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to loue and to cheriſh, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to holde from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke with the accuſtomed duety to the Prieſt and Clerke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand, And the man taught by the Prieſt, ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and the holy Ghoſt. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let vs pray.

O Eternall God, creatour and preſeruer of all mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants this man and this woman, whom wee bleſſe

vieſſe in thy Name, that as Iſahac & Rebecca liued faithfully together, ſo theſe perſons may ſurely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeake vnto the people.

FOraſmuch as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing & receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghoſt. Amen.

¶ And the Miniſter ſhall adde this bleſſing.

GOD the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue, and keepe you, the Lord mercifully with his fauour looke vpon you, and ſo fill you with all ſpirituall benediction and grace that you may ſo liue together in this life, that in the world to come you may haue life euerlaſting. Amen.

¶ Then the Miniſter or Clerkes going to the Lords Table, ſhall ſay or ſing this Pſalme following.

Beati omnes. Pſa. 128

BLeſſed are all they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull Vine: vpon the walles of thy houſe.

Thy children like the Oliue branches: round about thy table.

Loe, thus ſhall the man be bleſſed: that feareth the Lord.

The

The Lord from out of Sion shall so bleſſe thee: that thou shalt see Hierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Or this Psalme.

GOd bee mercifull vnto vs, and bleſſe vs, and shew vs the light of his countenance, and bee mercifull vnto vs. Deus miſ reatur. Psal. 67.

That thy way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall bleſſe vs: and all the ends of the world shall feare him.

Glory be the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

Of Matrimonie.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

GOd of Abraham, God of Isaac, God of Jacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy Word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou didest send thy blessing vpon Abraham and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy Will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Jesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past childe-birth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: Wee beseech thee assist with thy blessing these two persons, that they may both bee fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the

third

Of Matrimonie.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer be lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may bee louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, be a follower of holy and godly matrones. O Lord, blesse them both, and grant them to inherite thy euerlasting Kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which bee maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands towards their wiues, and wiues towards their husbands.

Saint

Of Matrimonie.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commandement to all married men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee married, Ye men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married, Yee husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto yee haue heard the duety of the husband toward the wife. Now likewise yee wiues, heare and learne your dueties toward your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the

wife

wife reuerence her husband. And in the Epistle to the Colos-sians, S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus say-ing, Let Wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee wonne without the Word, by the conuersation of the Wiues, while they behold your chaste conuersation coupled with feare. Whose apparel let it not bee outward, with braided haire, and trimming a-bout with golde, either in putting on of gorgeous apparell, but let the hid man which is in the heart, bee without all cor-ruption, so that the spirit bee milde and quiet, which is a preci-ous thing in the sight of God. For after this maner in the old time did the holy women, which trusted in GOD, apparel themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him lord, whose daughters yee are made doing well, and not being dismayed with any feare.

¶ The new married persons, the same day of their marriage, must receiue the holy Communion.

¶ The

¶ The Order for the viſitation *of the ſicke.*

¶ The Prieſt entring into the ſicke perſons houſe, ſhall ſay.

PEace bee to this houſe, and to all that dwell in it.

¶ When he commeth into the ſicke mans preſence, he ſhall ſay, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our Father which art in heauen, &c. and leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightily defend him.

Miniſter.

Let the enemie haue no aduantage of him.

Anſwere.

Nor the wicked approch to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong tower.

Anſwere

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknes: visite him, O Lord, as thou diddest visite Peters wiues mother, and the Captaines seruant. So visite and restore to this sicke person his former health, if it bee thy will, or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sicknesse. Wherfore, whatsoeuer your sickenesse is, knowe you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the encrease of glory and endlesse felicity, or els it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainly that

if you truely repent you of your sins, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christ his sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul sayth, he scourgeth euery sonne which he receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee bee not vnder correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shal we not now much rather bee obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently & with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, & sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therfore taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is

a count

a count to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull Iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus:

Doest thou beleeue in God the Father Almighty, &c.

As it is in Baptisme.

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished, that they set an order for their temporal goods and lands, when they be in health.

¶ The wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberality toward the poore.

¶ Here shall the sicke person make a speciall CONFESSION, if he feele his conscience troubled with any weighty matter. After which confession, the PRIEST shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences: and by his authority committed to mee, I absolue thee from all thy sinnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The visitation of the sicke.

¶ And then the Priest shall say the Collect following.

Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue mee.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth mee.

For

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe mee.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will prayse thee more and more.

My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no end thereof.

I will goe forthin the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wondrous workes.

Forsake me not, O God, in mine old age, when I am grayheaded: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are for to come.

Thy righteousnes, O God is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe mee euill.

Glory be the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Adding this.

SAuiour of the world, ſaue vs, which by thy croſſe and precious blood haſt redeemed vs, helpe vs we beſeech thee, O God.

¶ Then ſhall the Miniſter ſay,

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heauen, in earth, and vnder the earth doe bow & obey, be now & euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Ieſus Chriſt. Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life, therefore to the intent they may bee alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt. Which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many bee appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with al things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: We beſeech thee to haue mercie vpon this thy ſeruant viſited with thine hand, and to grant

grant that he may take this ſickeneſſe patiently, and recouer his bodily health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

My ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth. Heb. 12.

The Goſpel.

Verely, verely I ſay vnto you, he that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that are appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickeneſſe, or for want of Warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhal inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him hearty thankes therefore, hee doth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt**, and goe ſtraight to the Commnnion.

¶ In the time of Plague, Sweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ The Order for the buriall *of the Dead.*

¶ The Prieſt meeting the Corps at the Church-ſtile, ſhall ſay, or elſe the Prieſt and Clerkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my Redeemer liueth, and that I ſhal riſe out of the earth in the laſt day, and ſhall bee couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with the ſame eyes.

1. Tim. 6. Iob 1. WEe brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the graue, while the Corps is made ready to bee layd into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerkes ſhall ſing.

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the mids of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes are iuſtly diſpleaſed: Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into

into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O holy & most mercifull Sauiour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then While the earth shall be cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Jesus Christ, Who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby hee is able to subdue all things to himselfe.

¶ Then shall bee sayd or sung.

I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead, which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all things vnder his feete. But

when

when hee sayth, All things are put vnder him, it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els what doe they which are baptized ouer the dead, if the dead rise not at all: Why are they then baptized ouer them: yea, and why stand we alway then in ieopardy: By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe: Let vs eate and drinke, for to morrow we shall die. Be not yee deceiued, euill wordes corrupt good maners. Awak truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead: With what body shall they come: Thou foole, that which thou sowest is not quickened, except it die. And what sowest thou: Thou sowest not that body that shall bee, but bare corne, as of Wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestrial is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the

earthy,

earthy, such are they that be earthy. And as is the heauenly, such are they also that be heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery, we shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall bee changed: For this corruptible must put on incorruption, and this mortall must put on immortality, when this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy stinge? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be vnto God which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicity: wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries

miſeries of this ſinnefull World, beſeeching thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue, though he die, and whoſoeuer liueth and beleeueth in him, ſhall not die eternally, Who alſo taught vs (by his holy Apoſtle Paul) not to be ſorie as men without hope, for them that ſleepe in him: We meekely beſeech thee (O Father) to raiſe vs from the death of ſinne, vnto the life of Righteouſneſſe, that when we ſhall depart this life, wee may reſt in him, as our hope is this our brother doeth, and that at the generall Reſurrection in the laſt day we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my Father, receiue the Kingdom prepared for you from the beginning of the world. Graunt this, wee beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

A The

¶ The thankeſgiuing of women after *childbirth, commonly called, The Churching of women.*

¶ The woman ſhal come into the Church, and there ſhal kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childebirth: ye ſhall therefore giue hearty thankes vnto God, and pray.

¶ Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Pſal 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not ſuffer thy foote to be moued: and he that keepeth thee, will not ſleepe.

Behold, hee that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen hee that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euer more.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

Lord

Churching of women.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Minister.
O Lord saue this woman thy seruant.
Answere.
which putteth her trust in thee.
Minister.
Be thou to her a strong tower.
Answere.
From the face of her enemie.
Minister.
O Lord heare our prayer.
Answere.
And let our cry come vnto thee.

Minister.

¶ Let vs pray.



Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of Childbirth: graunt we beseech thee most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Com-

¶ A Commination againſt ſinners,

with certaine Prayers to be vſed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and aſſembled in the Church, the Engliſh Letanie ſhall be ſaid after the accuſtomed maner. Which ended, the Prieſt ſhall goe into the Pulpit, and ſay thus.

Brethren, in the Primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this World, that their ſoules might bee ſaued in the day of the Lord: and that others admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, vntill the ſaid diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that ye ſhould anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which yee affirme with your owne mouthes the curſe of God to be due.

Curſed

A Commination.

CUrſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a ſecret place to worſhip it.

¶ And the people ſhall anſwere, and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remooueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blind goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in Iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

A Commination.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

NOw ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſſe) which doe erre and goe aſtray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekeneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the axe put vnto the roote of the trees, ſo that euery tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire. It is a fearefull thing to fall into the hands of the liuing GOD: Hee ſhall powre downe raine vpon the ſinners, ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. For loe, the Lord is comming out of his place, to viſit the wickednes of ſuch as dwell vpon the earth. But who may abide the day of his comming? who ſhall be able to endure when he appeareth? his fanne is in his hand, and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a theefe in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come vpon them, as ſorow commeth vpon a woman tra-

Rom.2. uailing with childe, and they shall not escape. Then shall appeare the Wrath of God in the day of vengeance, which obstinate sinners, through the stubbornesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. Then shal they call vpon me (saith the Pron.1. Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut, and too late to crie for mercie, when it is the time of Iustice. O terrible voyce of most iust Iudgement, which shall be pronounced vpon them, Matth.25. when it shall be sayd vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his Angels. 2.Cor.6. Therefore brethren, take wee heede betime, while the day of Saluation lasteth: for the night commeth, when none can worke: but let vs, while we haue the light, beleeue in the Iohn 9. light, and walk as the children of the light, that we be not cast into the vtter darkenesse, where is weeping and gnashing of Matth.25. teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole Esay 1. minde and true heart) we returne vnto him. For though our sinnes bee as red as scarlet, they shall bee as white as snow: and though they be like purple, yet shall they bee as white as Ezek.18. wooll. Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction. Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shal liue. 2.Iohn 2. Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes. Esay 53. For he was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs,

and

and most willing to pardon vs, if we come vnto him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, if wee will take his easie yoke & light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and bee ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreame malediction which shall light vpon them that shall bee set on the left hand, and hee will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious Kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie.

¶ Then shall they all kneele vpon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee, onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

A Commination.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sins: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer young bullockes vpon thine Altar.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

A Commination.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Lord, wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mighty GOD and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: So make haste to helpe vs in this world,

that Wee may euer liue with thee in the World to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall wee be turned: bee fauourable, O Lord, bee fauourable to thy people which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when Wee deserue punishment, and in thy wrath thinkest on mercie. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

THE Pſalter, or Pſalmes of Dauid,

After the Tranſlation of the Great BIBLE,

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at LONDON, by *Bonham Norton* and *Iohn Bill*, Printers to the Kings moſt Excellent Maieſtie. 1627.

¶ *Cum Priuilegio.*

¶ THE PSALMES OF DAVID.

Beatus Vir qui non abijt. Psal. j.

BLessed is the man that hath not walked in the counsaile of the vngodly, nor stood in the way of sinners: and hath not sate in the seate of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And hee shall bee like a tree planted by the water side: that will bring foorth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy doe the Heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd how are they increased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: Thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, hee will heare mee.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

PONder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Euening Prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine

Moneth. The j. day.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue mee from all them that persecute me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there bee any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee, in the Iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong, and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: hee hath bent his bow, and made it ready.

14. He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecuters.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I

18 I will giue thankes vnto the Lord, according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernor, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him:

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the Sea: and whatsoeuer walketh through the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and reioyce in thee: yea, my Songs will I make of thy Name, O thou most Higheſt.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end:

end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for Iudgement.

8 For he shal iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O prayse the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shal be turned into hell: and all the people that forget God.

18 For the poore shal not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the trayne that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire:

desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

6 For he hath sayd in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth he murther the innocent, his eyes are set against the poore.

9 For he lyeth wayting secretly, euen as a Lyon lurketh he in his denne that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the handes of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise, O Lord God, and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhee ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily ſhoote at them which are true of heart.

3 For the foundations wil be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeate is in heauen.

5 His eyes conſider the poore: and his eye lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe, doeth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall be their portion to drinke.

8 For the righteous Lord loueth righteouſnes: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

HElpe mee Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitful lips: & the tongue that ſpeaketh proud things.

4 Which haue ſayd, With our tongue we will preuaile: we are they that ought to ſpeake, Who is Lord ouer vs?

5 Now for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and wil ſet them at reſt.

7 The words of the Lord are pure words: euen as the

siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyful in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise ẏ Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing & bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:
9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.
10 As for you, yee haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.
11 Who shall giue Saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

LOrd, who shall dwell in thy Tabernacle: or who shal rest vpon thy holy hill: Morning prayer.
2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.
3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbour.
4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.
5 He that sweareth vnto his neighbour and disappointeth him not: though it were to his owne hinderance.
6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.
7 Who so doeth these things shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.
2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.
3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.
4 But they that run after another god: shal haue great trouble.
5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen to me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shal rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy one to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shal not offend.

4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in the paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy maruelous louing kindnesse thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his pray: and as it were a Lyons whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to bee praised: so shall I bee safe from mine enemies.

3 The sorrowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall hee heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because hee was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 He bowed the heauens also and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims, and did flie: he came flying vpon the wings of the winde.
11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightnes of his presence his cloudes remoued: hailestones, and coales of fire.
13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones, and coales of fire.
14 He sent out his arrowes, and scattered them: hee cast foorth lightnings, and destroyed them.
15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 Hee shall send downe from the high to fetch mee: and shall take me out of many waters.
17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 He brought mee foorth also into a place of liberty: hee brought me foorth, euen because he had a fauour vnto mee.
20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompense me.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therefore shal the Lord reward me after my righteous dealing, and according vnto the cleannesse of my hands in his eye sight.

25 With

25 With the holy, thou shalt bee holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shal discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like Harts feete: and setteth me vp on high.

34 He teacheth mine hands to fight: and mine armes shal breake euen a bowe of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shal hold me vp, and thy louing correction shal make me great.

36 Thou shalt make roome enough vnder me for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shal destroy them that hate me.

41 They shal cry, but there shalbe none to help them: yea, euen vnto the Lord shal they cry, but he shall not heare them.

42 I wil beat them as smal as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fade: and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and prayed be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause wil I giue thankes vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Cœli Enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about to the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled law, conuerting the

the soule: the testimony of the Lord is sure, it giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea then much fine gold: sweeter also then honie, and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumpteous sinnes, lest they get the dominion ouer me: so shall I bee vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in Virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessing of goodnesse: and shalt set a Crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why: because the King putteth his trust in ỹ Lord: and in the mercy of the most Highest he shall not miscary

8 All thine enemies shal feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therfore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint:

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our

4 Our Fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying.

8 Hee trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue been left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and al my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gums: and thou shalt bring me to the dust of death.

16 For (many) dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also

also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

24 For he hath no despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when hee called vnto him, he heard him.

25 My prayse is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the endes of the world shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten & worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 Hee shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 Hee shall conuert my soule: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke thorow the valley of the shadow of death, I will feare none ill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a Table before mee against them that trouble me: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindneſſe and mercy ſhall follow me all the dayes of my life: and I will dwel in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THE earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: & that hath not lift vp his minde vnto vanity, nor ſworne to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſtes, he is the King of glory.

Ad te Domine. Pſal. 25.

VNto thee O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhal not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my ſaluation, in thee hath been my hope all the day long.

5 Call

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath beene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon mee, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that bee meeke shall hee guide in Iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his Couenant and his Testimony.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall chuse.

12 His soule shal dwel at ease: & his seed shal inherit the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shal plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyranous hate against me.

19 O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God. out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: & my trust hath bin also in the Lord, therefore shall I not fal.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.

6 I will waſh mine hands in innocencie, O Lord: and ſo will I goe to thine Altar.

7 That I may ſhew the voice of thankeſgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the blood thirſty.

10 In whoſe hands is wickedneſſe: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote ſtandeth right: I will praiſe the Lord in the Congregations.

Dominus illuminatio. Pſal. 27.

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid? Euening prayer.

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were laid againſt me, yet ſhall not my heart bee afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe to the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercie-seat of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them

them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therfore shal he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mighty) bring yong rams vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voice of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Moneth. The vj. day.

Exaltabo te Domine. Psal. 30.

Morning prayer.

I will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing prayses vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer be remoued: thou Lord of thy goodnes hadst made my hill so strong.

7 Thou didst turne thy face (from me:) & I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit.

10 Shal the dust giue thanks vnto thee: or shal it declare thy trueth.

11 Heare, O Lord, and haue mercie vpon me: Lord, bee thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shal euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: bee thou also my guide, and leade me for thy Names sake.

5 Draw

5 Draw mee out of the net that they haue layd priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed mee, O Lord, thou God of trueth.

7 I haue hated them that hold superstitious vanities: and my trust hath been in the Lord.

8 I wil be glad, & reioice in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercie vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquity: and my bones are consumed.

13 I became a reproofe among all mine enemies, but spectally among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, whyle they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and bee put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentiful is thy goodnesse which thou hast layd

vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sons of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed mee marueilous great kindnesse in a strong citie.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue, my bones consumed away through my dayly complaining.

4 For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great waterfloods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe, and I will guide thee with mine eye.

Moneth. Thevj.day.

10 Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lord, mercy imbraceth him on euery ſide.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iuſt to be thankfull.

2 Praiſe the Lord with harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new Song: ſing praiſes luſtily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteouſneſſe and iudgement: the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were vpon an heap: and layeth vp the deepe as in a treaſure houſe.

8 Let all the earth feare the Lord: ſtand in awe of him all ye that dwell in the world.

9 For hee ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought: maketh the deuices of the people to be of none effect, and caſteth out the counſailes of Princes.

11 The counſell of the Lord ſhall endure for euer: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Iehoua: and bleſſed are the folke that he hath choſen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee conſidereth all them that dwell in the earth.

14 Hee faſhioneth all the hearts of them: and vnder-

ſtandeth all their workes.

15 There is no king ſ can be ſaued by the multitude of an hoſt: neither is any mighty man deliuered by much ſtrength.

16 A horſe is counted but a vaine thing to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercie.

18 To deliuer their ſoules from death: and to feede them in the time of dearth.

19 Our ſoule hath patiently taried for the Lord: for he is our helpe, and our ſhield.

20 For our heart ſhall reioyce in him: becauſe wee haue hoped in his holy Name.

21 Let thy mercifull kindneſſe (O Lord) be vpon vs: like as we doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I will alway giue thankes vnto the Lord: his praiſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.

3 O praiſe the Lord with me: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not aſhamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord yee that be his Saints: for they that feare him, lacke nothing.

10 The lions doe lacke, and ſuffer hunger: but they which ſeeke the Lord, ſhal want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine
see good dayes: keepe thy tongue from euil, and thy lips that
they speake no guile.
13 Eschew euill and doe good: seeke peace, and ensue it.
14 The eyes of the Lord are ouer the righteous: and his
eares are open vnto their prayers.
15 The countenance of the Lord is against them that doe
euill: to roote out the remembrance of them from the earth.
16 The righteous crie, and the Lord heareth them: and
deliuereth them out of all their troubles.
17 The Lord is nigh vnto them which are of a contrite
heart: and wil saue such as be of an humble spirit.
18 Great are the troubles of the righteous: but the Lord
deliuereth him out of all.
19 Hee keepeth all his bones: so that not one of them is
broken.
20 But misfortune shall slay the vngodly: and they that
hate the righteous, shal be desolate.
21 The Lord deliuereth the soules of his seruants: and all
they that put their trust in him, shal not be destitute.

Iudica me domine. Psal. 35.

Morning prayer.

LEade thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against mee.
2 Lay hand vpon the shield and buckler: and stand vp to helpe me.
3 Bring forth the speare, and stoppe the way against them that persecute mee: say vnto my soule, I am thy sal-
uation.
4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to con-
fusion that imagine mischiefe for mee.
5 Let them be as the dust before the winde: and the An-
gel of the Lord scattering them.
6 Let their way be darke and slippery, and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath layd priuily catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoyleth him.

11 False witnes did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheles, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioiced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were fast mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou look vpon this: O deliuer my soule from their calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies triumph ouer me wrongfully: neither let them wincke with their eyes that hate me without a cause.

20 And why: their communing is not for peace: but they imagine deceitful matters against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, We saw it with our eyes.
22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.
23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.
24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.
25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, we haue deuoured him.
26 Let them be put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselues against me.
27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed bee the Lord, which hath pleasure in the prosperity of his seruant.
28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.
2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.
3 The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, & to do good.
4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.
5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.
6 Thy Righteousnesse standeth like the strong mountaines: thy Iudgements are like the great deepe.
7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.
8 They shall be satisfied with the plentifulnesse of thy house, and thou shalt giue them drinke of thy pleasures as out of the Riuer.

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light, and thy iust dealing as the noone day.

7 Holde thee still vnto the Lord, and abide patiently vpon him; but grieue not thy selfe at him whose way doth prosper, against the man that doth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to do euill.

9 Wicked doers shall bee rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

11 But the meeke spirited shal possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust, and gnasheth vpon him with his teeth.

13 The

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawne out the sword, and haue bent their bowe: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shal goe through their owne heart: and their bowe shalbe broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shal not be confounded in the perilous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shal consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borrowreth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue been yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer merciful, and lendeth: and his seed is blessed.

27 Flee from̀ euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shall be rooted out.

30 The righteous shal inherit the land: and dwel therein for euer.

31 The

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of Judgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shal be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke, (O Lord) in thine anger: neither chasten me in thy heauie displeasure.

2 For thine arrowes sticke fast in me: & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer mine head: and are like a sore burden too heauy for mee to beare.

5 My

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they, euen mine enemies should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: & be sory for my sin.

19 But mine enemies liue and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi custodiam. Psal. 39.

I sayd, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let mee know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he inclined vnto mee, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And hee hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lyes.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come,

10 In the volume of the booke it is written of me, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue mee.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backeward, and put to rebuke that wish me euill.

18 Let

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord bee praysed.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may bee blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lyeth sicke vpon his bedde: make thou all his bedde in his sickenesse.

4 I said Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall hee die, and his name perish:

6 And if he come to see me hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against mee: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And

12 And when I am dumpy heauie thou vpholdest me, and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue been my meate day and night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voyce of prayse and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him,

which is the helpe of my countenance, and my God.

Iudica me Deus. Pſal. 43.

GIue ſentence with me, O God, and defend my cauſe a-gainſt the vngodly people: O deliuer me from the de-ceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the ene-mie oppreſſeth me?

3 O ſend out thy light and thy trueth, that they may leade me, and bring me to thy holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thankes vnto thee, O God my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I wil yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou haſt done in their time of old.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the Nations, and caſt them out.

3 For they gate not the land in poſſeſſion through their owne ſword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: becauſe thou hadſt a fauour vnto them.

5 Thou art my King (O God:) ſend helpe vnto Jacob.

6 Through thee will wee ouerthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not my ſword that ſhall helpe me.

8 But

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and wil praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the places of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble:

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the penne: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the Kings enemies.

7 Thy seate (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the Virgines that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth bee moued: and though the hilles be caried into the mids of the Sea.

3 Though the waters therof rage and swel: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most highest.

5 God is in the midst of her, therefore shall she not bee remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath wrought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together, (all ye people:) O sing vnto God with the voyce of melody. Euening prayer.

2 For the Lord is high, and to be feared: hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 He shal chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone by with a merry noyse: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the City of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the Sea: through the East winde.

7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the mids of thy Temple.

9 O God according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy Iudgements.

11 walke

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare ye this all ye people: ponder it with your eares, all you that dwell in the world.

2 High and lowe, rich & poore: one with another.

3 My mouth shal speake of wisdome: and my heart shal muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speach vpon the harpe.

5 Wherfore should I feare in the dayes of wickednes: and when the wickednes of my heeles cõpasseth me round about:

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, & perish together: as wel as the ignorant and foolish, & leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity prayse their saying.

14 They lie in hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soule from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him, when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shall bee stirred vp round about him.

4 He shal call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy Sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullocke out of thy house: nor hee goats

out

out of thy foldes.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I wil eate bulles flesh: and drinke the blood of goates?

14 Offer vnto God Thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayse me.

16 But vnto the vngodly said God: Why dost thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.
5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with hisope, & I shall be cleane: thou shalt wash me, and I shall be whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.
9 Turne thy face from my sins: & put out al my misdeeds.
10 Make mee a cleane heart, O God: and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy prayse.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walls of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour,
4 Thou hast loued vnrighteousnes more then goodnes: and to talke of lies more then righteousnesse.
5 Thou hast loued to speake al words that may doe hurt: O thou false tongue.
6 Therefore shal God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this and feare: and shall laugh him to scorne.
8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for euer & euer.
10 I wil alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it wel.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.
2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.
5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Jacob reioyce: and Iſrael ſhould bee right glad.

Deus in nomine. Pſal. 54.

SAue mee, O God, for thy Name ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt mee: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praiſe thy Name, O Lord, becauſe it is ſo comfortable.

7 For hee hath deliuered mee out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie cryeth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I ſayd, Oh that I had wings like a Doue: for then would I flee away and be at reſt.

7 Loe, then would I get mee away farre off: and remaine in the wilderneſſe.

8 I would make haſte to eſcape: becauſe of the ſtormie winde and tempeſt.

9 Deſtroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they go about within the walles thereof: mischiefe and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemie that hath done mee this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was thou my companion: and my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with mee.

20 Yea, euen God that endureth for euer shall heare mee, and bring them downe: for they wil not turne nor feare God.

21 Hee laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou O God, shalt bring them into the pit of destruction.

25 The bloodthirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miserere mei Deus. Psal. 56.

Morning prayer.

BEe mercifull vnto mee, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enemies are dayly in hand to swallow mee vp: for they bee many that fight against mee, O thou most Highest.

3 Neuertheles, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine, is to doe euill.

6 They holde all together, and keepe themselues close: and marke my steps, when they lay waite for my soule.

7 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy Booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BEe mercifull vnto mee, O God, bee mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall bee my refuge, vntill this tyrante bee ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause that I haue in hand.

3 Hee shall send from heauen and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue the earth.

7 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe ye iudge the thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are so froward euen from their mothers wombe: assoone as they be borne, they go astray & speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Ouer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shal say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer mee from mine enemies (O God:) defend mee from them that rise vp against mee.

2 O deliuer me from the wicked doers: and saue me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against mee, without any offence or fault of mee, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hosts) thou God of Israel: to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the Citie.

7 Behold, they speake with their mouth, and swords are in their lipps: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shal be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my merciful God.

Deus reppulisti nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will wee doe great acts: for it is he that shall tread downe our enemies.

Moneth. The xij. day.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I cal vnto thee: when my heart is in heauynesse.
3 O set me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong towre for me against the enemie.
4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.
6 Thou shalt graunt the King a long life: that his yeeres may endure throughout all generations.
7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.
8 So will I alwayes sing prayse vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.
2 He verily is my strength, and my saluation: he is my defence, so that I shall not greatly fall.
3 How long will yee imagine mischiefe against euery man: yee shalbe slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lyes, they giue good words with their mouth, but curse with their heart.
5 Neuertheless, my soule wait thou still vpon God: for my hope is in him.
6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.
7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My ſoule ſhal be ſatisfied euen as it were with marrow and fatneſſe: when my mouth prayeth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking:

8 Becauſe thou haſt been my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fal vpon the edge of the ſword: that they may be a portion for Foxes.

12 But the King ſhall reioyce in God, all they alſo that ſweare by him, ſhall be commended: for the mouth of them that ſpeake lies, ſhall be ſtopped.

Moneth. The xij. day.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter wordes.

4 That they may priuily shoote at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art prayed in Sion: and vnto thee shall the vow bee performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My mildeedes preuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chookest and receiuest vnto thee: hee shall dwell in thy Court, and shall bee satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad Sea.

6 Which

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwel in the vttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the litle valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the litle hilles shall reioyce on euery side.

14 The folds shall bee full of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyful in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (yee people:) and make the voyce of his prayse to be heard.

8 which holdeth our soule in life: and suffereth not our feete to slippe.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: We went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goats.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed bee God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shal the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God

7 God shall bleſſe vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 69.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him. Morning prayer.

2 Like as the smoake vanisheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runagates continue in scarcenesse.

7 O God, When thou wentest forth before the people: when thou wentest thorow the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 The Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoyle.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and poureth his benefits vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may bee dipped it the blood of thine enemies: and that the tongue of the dogs may bee red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Juda their counsaile: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Jerusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude

of the mighty are ſcattered abroad among the beaſtes of the people (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

31 Then ſhall the Princes come out of Egypt: the Morians land ſhall ſoone ſtretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O ſing prayſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: lo, he doth ſend out his voice, yea, & that a mighty voyce.

34 Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people, bleſſed be God.

Saluum me fac. Pſal. 69.

Euening prayer.

SAue mee, O God: for the waters are come in, euen vnto my ſoule.

2 I ſticke faſt in the deepe myre where no ground is: I am come into deepe waters, ſo that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long vpon my God.

4 They that hate mee without a cauſe, are moe then the haires of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mighty.

5 I payd them the things that I neuer tooke: God thou knoweſt my ſimplenes, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: and they iested vpon me.

12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the myre that I sinke not: O let mee bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: O deliuer mee, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pittie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: and let the things, that should haue been for their wealth be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold on them.

26 Let their habitation be voide: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe, O God shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shal please the Lord: better then a bullocke, that hath hornes and hookes.

33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and al that mooueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shal inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe mee, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull and glad in thee: and let all such as delight in thy Saluation, say alway, The Lord be praysed.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my Redeemer: O Lord make no longtarying.

Moneth. The xiiij. day.

In te Domine ſperaui. Pſal. 71.

Morning prayer.

IN thee, O Lord, haue I put my truſt, let mee neuer bee put to confuſion: but rid me, and deliuer me in thy righteouſneſſe: encline thine eare vnto me, and ſaue me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpee me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhall be alway of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt mee not away in the time of age: forſake mee not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt mee, and they that lay waite for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haſte thee to helpe me.

11 Let them bee confounded and periſh, that are againſt my ſoule: let them bee couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me, I will patiently abide alway: and wil praiſe thee more and more.

13 My mouth ſhall dayly ſpeake of thy righteouſneſſe and ſaluation: for I know no end thereof.

14 I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou

15 Thou, O God, hast taught me from my youth vp vntil now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse, (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shal talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnes vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne & Moone endureth: from one generation to another.

6 He shal come downe like the raine into a fleece of wool: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to the other: and from the flood vnto the worlds end.

9 They

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall downe before him: all nations shal doe him seruice.

12 For he shal deliuer the poore when he cryeth: the needy also, and him that hath no helper.

13 He shal be fauourable to the simple and needy: and shal preserue the soules of the poore.

14 He shal deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 Hee shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hilles: his fruit shall shake like Libanus, and shall bee greene in the Citie like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no peril of death: but are lusty & strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest.

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocency.

13 All the day long haue I been punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places, and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end:

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued, and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am allway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide mee with thy counsaile: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For

26 For loe, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.
27 But it is good for mee to hold mee fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.
5 Thine aduersaries roare in the mids of the Congregations: and set vp their banners for tokens.
6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued worke thereof: with axes and hammers.
8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name euen to the ground.
9 Yea, they sayd in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, how long shall the aduersary doe this dishonour: how long shal the enemie blaspheme thy Name, for euer?
12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?
13 For God is my King of old: the helpe that is done vpon earth, he doth it himselfe.
14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.
18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.
20 O deliuer not the soule of the Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.
21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.
22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.
23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee, O God, doe we giue thanks: yea, vnto thee doe we giue thankes. Morning prayer.
2 Thy Name also is so nigh: and that do thy wonderous works declare.
3 When I receiue the Congregation: I shal iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.
5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.
6 Set not vp your horne on high: and speake not with a stiffe necke.
7 For promotion commeth neither from the East, nor from the West: nor yet from the South.
8 And why: God is the Judge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and prayse him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.

2 At Salem is his tabernacle: & his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shield, the sword, and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleep: and all the men whose hands are mighty, haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy Judgement to be heard from heauen: the earth trembled, and was still.

9 When God arose to Judgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voice: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmity: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Psal. 78.

Euening prayer.

HEare my Law, O my people: incline your eares vnto words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a couenant with Iacob, and gaue Israel a Law: which hee commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed, and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had been out of the great depth.

17 He

17 He brought waters out of the stony rockes: so that it gushed out like the Riuers.

18 Yet for all this, they sinned more against him: and prouoked the most Highest in the Wildernesse:

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse:

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people:

22 When the Lord heard this, hee was wroth: so the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meat enough.

27 He caused the East winde to blowe vnder heauen: and through his power he brought in the South west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes the heauy wrath of God came vpon them, & slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them

early, and inquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull, that hee forgaue their misdeedes: and destroyed them not.

39 Yea, many a time turned he his wrath away: & would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe, and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned the waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 He destroyed their vines with hailestones: and their Mulbery trees with the frost.

49 He smote their cattel also with haile stones: and their flockes with hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he ledde them foorth like sheepe: and carried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed the enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued them with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the Tent that he had pitched among them.

62 Hee deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen to marriage.

65 Their Priests are slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: euen the hill of Sion which he loued.

70 And there he builded his Temple on high: & laid ỹ foundation of it like the ground which he hath made continually.

Moneth. The xvj. day.

71 He chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As he was following the ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui Regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth:

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes:

13 The wilde Bore out of the wood doth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this Vine.

15 And

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.
16 It is burnt with fire, and cut downe: and they shal perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: and vpon the Sonne of man whom thou madest so strong for thine owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.
2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.
3 Blow vp the trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a Law of the God of Jacob.
5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.
7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.
8 I prooued thee also at the waters of strife.
9 Heare, O my people, and I wil assure thee, O Israel: if thou wilt hearken vnto me.
10 There shall no strange god bee in thee: neither shalt thou worship any other God.
11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voyce: and Israel would not obey me.
13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found liars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest wheate flowre: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of Princes: he is a Judge among gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as bee in neede and necessitie, haue right.

4 Deliuer the outcast and poore: saue them frō the hand of the vngodly.

5 They will not bee learned nor vnderstand, but walke on still in darkenesse: all the foundations of the earth bee out of course.

6 I haue said, Ye are gods: and ye all are children of the most highest.

7 But ye shal die like men: & fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.
6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.
7 Gebal, and Ammon, and Amaleth: the Philistines, with them that dwell at Tyre.
8 Assur also is joyned vnto them: and haue holpen the children of Lot.
9 But doe thou vnto them as to the Madianites: vnto Sisera and vnto Jabin, at the brooke of Kison.
10 Which perished at Endor: and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.
12 Which say, Let vs take to our selues: the houses of God in possession.
13 O my God, make them like vnto a Wheele: and as the stubble before the winde.
14 Like as the fire that burneth by the Wood: and as the flame that consumeth the mountaines.
15 Persecute them euen so with thy tempest: and make them afraid with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke thy Name.
17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.
18 And they shall know that thou, whose Name is Jehouah: art onely the most highest ouer all the earth.

Quam dilecta? Psal. 84.

O how amiable are thy dwellings: thou Lord of hosts!
2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.
3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: euen thy Altars, O Lord of hostes, my King and my God.
4 Blessed are they that dwell in thy house: they will bee alway praysing thee.

5 Blessed

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning mee: for hee shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glorie may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace

peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindenesse: and our land shall giue her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

orning ayer.

BOw downe thine eare, O Lord, and heare mee: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Bee mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the Congregations

gregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all ỹ dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know mee.

4 Behold ye the Philistines also: and they of Tyre, with the Mouians, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it when hee writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day & night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get foorth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shal the dead rise vp againe, and praise thee:

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction:

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten:

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me:

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from mee: and hid my acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall bee alway of the louing kindenesse of the Lord: With my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou establish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I establish for euer: and set vp thy throne

throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shal be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to bee feared in the counsell of the Saints: & to be had in reuerence of all thē that are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therin is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity is the habitation of thy seat: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall holde him fast: and my arme shall strengthen him.

23 The enemie shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also and my mercie shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the Sea: and his right hand in the floods.

27 He shal call mee, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the Couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou

Moneth. The xviij. day.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoord: and giuest him not victory in the battell.

43 Thou hast put out his glory: & cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine annointed: praysed bee the Lord for euermore. Amen. Amen.

Domine refugium. Psal. 90.

LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought foorth, and euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene and groweth vp: but in

the euening it is cut downe, dryed vp and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: We bring our yeeres to an end, as it were a tale that is told

10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth so is thy displeasure.

12 O teach vs to number our dayes: that wee may apply our hearts to wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after ẏ time that thou hast plagued vs: & for the yeeres wherin we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shal giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the yong Lyon and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shal I deliuer him: I shall set him vp, because hee hath knowen my Name.

15 He shal call vpon me, & I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Upon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works: & thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, & when all

the workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord are the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall bee destroyed.

9 But mine horne shalbe exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eares shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shal spread abroad lik a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shal flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began hath thy seat been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph:

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting:

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee fooles, when will ye vnderstand:

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see:

10 Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish.

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto Judgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers:

17 If the Lord had not helped me: it had not failed but my soule had beene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse which imagineth mischiefe as a law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 Hee shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hilles is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and wee are the people of his pasture, and sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and saw my workes.

10 Forty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is hee which hath made the round world so fast that it cannot bee moued; and how that hee shall iudge the people righteously.

11 Let the heavens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Clouds and darknesse are round about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall go a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

ening yer.

SIng vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe ỹ victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce and giue thankes.

6 Prayse the Lord vpon the harpe: Sing to the harpe with a Psalme of Thankesgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, & let the hils bee ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubins, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue al people.
3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.
4 The kings power loueth Judgement, thou hast prepared equity: thou hast executed Judgement, and righteousnesse in Jacob.
5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.
6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 Hee spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.
8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Lord our God, and worship him vpon his holy Hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyful in the Lord, al ye lands: serue the Lord with gladnesse, and come before his presence with a Song.
2 Be ye sure that the Lord he is God, it is he that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.
3 O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, and speake good of his Name.
4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Judgement: vnto thee, O Lord, will I sing.
2 O let me haue vnderstanding: in ỹ way of godlines.
3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.
4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.
5 A froward heart shal depart from me: I wil not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull persom dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me, when I call, O heare me & that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her: yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.
16 When the Lord shall build vp Sion: and when his glory shall appeare.
17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be borne, shall praise the Lord.
19 For hee hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.
20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.
21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.
22 When the people are gathered together: and the kingdomes also to serue the Lord.
23 Hee brought downe my strength in my iourney: and shortned my dayes.
24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.
26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.
27 And as a vesture shalt thou change them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.
28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.
6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.
7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.
9 Hee will not alway be chiding: neither keepeth hee his anger for euer.
10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.
14 For he knoweth whereof we are made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a floure of the field.
16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.
18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.
19 The Lord hath prepared his seate in heauen: and his Kingdome ruleth ouer all.
20 O praise the Lord, ye Angels of his, yee that excell in strength:

strength: yee that fulfill his Commandement, and hearken vnto the voyce of his Wordes.

21 O praise the Lord all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels Spirits: and his Ministers a flaming fire.

5 Hee layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hills: and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth springs into the riuers: which run among the hills.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 Hee watereth the hills from aboue: the earth is filled with the fruit of thy workes.

14 Hee

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goats: and so are the stony rockes for the conies.

19 He appoynted the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forrest doe mooue.

21 The Lyons roaring after their prey: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shall bee made: and thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if hee doe but touch the hilles, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will prayse my God, while I haue my being.

34 And so shall my wordes please him: my ioy shall bee in the Lord.

35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an end: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your songs bee of him, and prayse him: and let your talking bee of all his wonderous workes.

3 Reioice in his holy Name: let the heart of them reioyce that seeke ỹ Lord.

4 Seeke the Lord & his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the Iudgements of his mouth.

6 O yee seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath been alway mindful of his Couenant and promise that he made to a thousand generations.

9 Euen the Couenant that thee made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 Hee suffered no man to doe them wrong: but reproued euen Kings for their sakes.

15 Touch not mine Anoynted: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them: euen Joseph, which was sold to be a bond-seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his Princes after his wil: and teach his Senators wisedome.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 Hee sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogges: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 Hee gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed

the trees that were in their coastes.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and hee filled them with the bread of heauen.

40 He opened the rocke of stone: and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And hee brought foorth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew foorth all his prayse?

3 Blessed are they that alwaies keep Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy chosen: & reioice in the gladnes of thy people, & giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither

ther kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the Red Sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, and it was dried vp: so he led them through the deepe, as through a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: & sang praise vnto him.

13 But within a while they forgat his workes: and would not abide his counsell.

14 But lust came vpon them in the wilderness: and they tempted God in the desart.

15 And he gaue them their desire: and sent leanness withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened and swallowed vp Dathan: and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgat God their Sauiour, which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the Red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.
27 To cast out their seede among the Nations: and to scatter them in the lands.
28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.
29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.
30 Then stood vp Phinees & prayed: & so the plague ceased.
31 And that was counted vnto him for righteousnesse: among all posterities for euermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they prouoked his spirit: so that he spake vnadui sedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: and learned their workes.
36 Insomuch that they worshipped their idols, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.
37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.
38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.
40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.
41 Their enemies oppressed them: & had thē in subiection.
42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.
43 Neuertheless, when he saw their aduersity: he heard their complaint.
44 Hee thought vpon his Couenant, and pitied them according

cording vnto the multitude of his mercies: yea, hee made all those that led him away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy prayse.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.



Giue thankes vnto the Lord, for hee is gracious: & his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: & deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East & from the west: from the North and from the South.

4 They went astray in the wilder-nesse out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the Citie where they dwelt.

8 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the chil-dren of men.

9 For hee satisfieth the empty soule: and filleth the hun-gry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death being fast bound in misery and yron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsaile of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

Moneth. The xxij. day.

15 O that men would therefore praise the Lord for his goodnes: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: hee deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the heauen where they would bee.

31 O that men would therefore prayse the Lord for his goodnes: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the congregation of

the people: and prayse him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

35 Againe, hee maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungry: that they may build them a Citie to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth hee the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous wil consider this and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise wil ponder these things: and they shal vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing & giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom wil I cast out my shooe, vpon the Philistims wil I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God, goe foorth with our hostes?

12 O helpe vs against the enemie: for vaine is ỹ helpe of man.

13 Through God wee shall doe great acts: and it is hee that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed mee about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him: let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes bee few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pittie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterity be destroyed: and the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water; and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercy.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: oh saue mee according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: & let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with

with my mouth: and prayse him among the multitude.

30 For hee shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord sayd vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footestoole. Morning prayer.

2 The Lord shall send the rod of his power out of Sion: be thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 Hee shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to bee had in remembrance.

5 He hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They

8 They stand fast for euer and euer: and are done in trueth and equity.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seede shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknes: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his wordes with discretion.

6 For he shall neuer bee mooued: and the righteous shall bee had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill hee see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remayneth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Euening prayer.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hills like young sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that yee skipped like Rammes: and ye little hills like young sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truethes sake.

2 Wherefore shal ỹ heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and golde: euen the worke of mens hands.

5 They

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord: hee is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: hee is their helper and defender.

12 The Lord hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither al they that goe downe into the silence.

18 But we will prayse the Lord: from this time foorth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gat hold vpon me.

4 I shal find trouble and heauines, & I shal call vpon the

Name

Name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord and righteous: yea our God is mercifull.
6 The Lord preserueth the simple: I was in misery, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore wil I speake, but I was sore troubled: I said in mine haste, All men are lyars.
11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?
12 I will receiue the cup of saluation: and call vpon the Name of the Lord.
13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.
14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all yee heathen: prayse him all yee Nations.
2 For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.
2 Let Israel now confesse, that he is gracious: and that his mercy endureth for euer.

3 Let

3 Let the house of Aaron now confesse: that his mercy endureth for euer.
4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.
5 I called vpon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not feare what man doeth vnto me.
7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in Princes.
10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.
11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.
13 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my helper.
14 The Lord is my strength and my song: and is become my saluation.
15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.
17 I will not die, but liue: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.
19 Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.
20 This is ỹ gate of ỹ Lord: the righteous shal enter into it.
21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the buylders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his Testimonies: & seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keep thy Ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy wordes haue I hid within my heart: that I
should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips haue I been telling: of all thy Judge-
ments of thy mouth.
6 I haue had as great delight in the Law of thy Testi-
monies: as in all maner of riches.
7 I will talke of thy Commandements: and haue re-
spect vnto thy wayes.
8 My delight shall bee in thy Statutes: and I will not
forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe
thy word.
2 Open thou mine eyes: that I may see the won-
derous things of thy Law.
3 I am a stranger vpon earth: O hide not thy Comman-
dements from me.
4 My soule breaketh out for the very feruent desire: that
it hath alway vnto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that
do erre from thy Commandements.
6 O turne from me shame and rebuke: for I haue kept
thy Testimonies.
7 Princes also did sit and speake against me: but thy ser-
uant is occupied in thy Statutes.
8 For thy Testimonies are my delight: & my counsellers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou me accor-
ding to thy word.
2 I haue knowledged my wayes, and thou hear-
dest mee: O teach me thy Statutes.
3 Make mee to vnderstand the way of thy Commande-
ments: and so shall I talke of thy wonderous workes.
4 My soule melteth away for very heauinesse: comfort
thou mee according to thy word.
5 Take from me the way of lying: and cause thou me to
make much of thy Law.

6 I haue chosen the way of truth: and thy Judgements haue I laid before me.

7 I haue stucken vnto thy Testimonies: O Lord confound me not.

8 I wil runne the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shal keep it vnto the end. Morning prayer.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shal keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: ŷ I may feare thee:

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euen thy saluation according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer & euer.

5 And I will walke at liberty: for I seeke thy commandements.

6 I will speake of thy Testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements: which I haue loued.

7 My hands also will I lift vp vnto thy Commandements, which I haue loued: & my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherin thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy Statutes haue been my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercie: O teach mee thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

12 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

13 Before I was troubled, I went wrong: but now haue I kept thy word.

14 Thou art good & gracious: O teach me thy Statutes.

15 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

16 Their heart is as fat as brawne: but my delight hath been in thy Law.

17 It is good for mee that I haue beene in trouble: that I may learne thy Statutes.

18 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to bee troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue known thy Testimonies: be turned vnto me.

8 O let my heart bee sound in thy Statutes: that I bee not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute mee falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not been in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O saue mee: for I haue sought thy Commandements.

7 The vngodly layd wait for mee, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my studie.

4 I am wiſer then the aged: becauſe I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy Word.

6 I haue not ſhrunke from thy Iudgements: for thou teacheſt mee.

7 O how ſweete are thy Wordes vnto my throat: yea, ſweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderſtanding: therefore I hate all wicked Wayes.

Lucerna pedibus meis.

THy Word is a lanterne vnto my feete: and a light vnto my paths. Euening prayer.

2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous Iudgements.

3 I am troubled aboue meaſure: quicken me (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach me thy Iudgements.

5 My ſoule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy Commandements.

7 Thy Teſtimonies haue I claimed as mine heritage for euer: and why they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and ſhield: and my truſt is in thy Word.

3 Away from me, ye wicked: I wil keepe the Commandements of my God.

4 O ſtabliſh me according to thy Word, that I may liue: and let me not be diſappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer to mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercie: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding, that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Lawe.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth foorth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O loke thou vpon me, and be merciful vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute thee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the Judgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lyes, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Judgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer mee according to thy word.

3 My lippes shall speake of thy prayse: when thou hast taught me thy Statutes.

4 Yea, my tongue shal sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue Chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall prayse thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

IN my trouble, I called vpon the Lord: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shalbe giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is mee, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they sayd vnto me: We will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not been on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praysed be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euer more.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shal leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuity of Sion: then were we like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then

3 Then sayd they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the young children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shalbe as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man bee blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea,

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in peeces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the houle tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which goe by say not so much as the Lord prosper you: we wish you good lucke in the Name of ỹ Lord.

De profundis Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreame to marke what is done amisse: O Lord who may abide it:

4 For there is mercy w thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

orning ayer.

LOrd remember Dauid: and all his trouble.

2 How hee sware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lidds to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests bee clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine Anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seate.

13 If thy children will keepe my Couenant, and my Testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine Anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your hands in the Sanctuary: & praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate Nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the Courts of the house of our God.

3 O prayse the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the Sea, and in all deepe places.

7 Hee bringeth forth the cloudes from the ends of the world: and sendeth forth lightnings with the raine: bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man & beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord wil auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

GIue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercie endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 which

4 Which onely doth great Wonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which layd out the earth aboue the Waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his hoste, hee ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which ledde his people thorow the Wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercy endureth for euer.
26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.
27 O giue thanks vnto the Lord of Lords: for his mercie endureth for euer

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when we remembred (thee) O Sion.
2 As for our Harps, we hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 How shall we sing the Lords song: in a strange land?
5 If I forget thee, O Hierusalem: let my right hand forget her cunning.
6 If I do not remẽber thee, let my tongue cleaue to ẏ rooke of my mouth: yea, if I preferre not Hierusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.
8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.
9 Blessed shal he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.
2 I will worship toward thy holy Temple, & praise thy Name, because of thy louing kindnesse and truerh: for thou hast magnified thy Name, and thy word aboue all things.
3 When I called vpon thee, thou heardest mee: and endudest my soule with much strength.

4 All

4 All the Kings of the earth shall prayse thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shal make good his louing kindnes toward mee: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downesitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered mee in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet beeing vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them:

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednes in mee: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer mee, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly:

preserue

preſerue mee from the wicked men, which are purpoſed to ouerthrow my goings.

5 The proud haue laid a ſnare for mee, and ſpread a net abroad with coards: yea, and ſet traps in my way.

6 I ſaid vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battell.

8 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they be too proud.

9 Let the miſchiefe of their owne lips fall vpon the head of them: that compaſſe me about.

9 Let hot burning coales fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpeleſſe.

13 The righteous alſo ſhall giue thanks vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. Pſal. 141.

LOrd, I call vpon thee, haſte thee vnto mee: and conſider my voyce, when I crie vnto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let mee not bee occupied in vngodly workes, with the men that worke wickednelle, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reproone me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickednelle.

7 Let their Iudges be ouerthrowne in ſtony places: that they may heare my words for they are ſweete.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for mee.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: & no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer mee from my persecutors: for they are too strong for mee.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue been long dead.

4 Therfore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee, as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Name sake: and for thy righteousnesse sake, bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. o Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warr, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and scare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will

9 I wil sing a new song vnto thee, O God: and sing prai-
ses vnto theee vpon a ten stringed Lute.
10 Thou hast giuen victory vnto Kings: and hast deliue-
red Dauid thy seruant from the perill of the sword.
11 Saue me, and deliuer me from the hand of strange chil-
dren: whose mouth talketh of vanitie, and their right hand
is a right hand of iniquity.
12 That our sons may grow vp as the yong plants: & that
our daughters may be as the polished corners of the Temple.
13 That our garners may be full and plenteous with all
maner of store: that our sheepe may bring forth thousands,
and ten thousands in our streetes.
14 That our oxen may be strong to labour, that there be
no decay, no leading into captiuity, and no complaining in our
streetes.
15 Happy are the people that be in such a case: yea, blessed
are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will prayse
thy Name for euer and euer.
2 Euery day will I giue thanks vnto thee: and prayse
thy Name for euer and euer.
3 Great is the Lord, and marueilous worthy to be pray-
sed: there is no end of his greatnesse.
4 One generation shall praise thy workes vnto another:
and declare thy power.
5 As for me, I will be talking of thy worship: thy glory,
thy prayse and wonderous workes.
6 So that men shall speake of the might of thy marui-
lous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindnesse shall bee
shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering,
and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercy
is ouer all his workes.
10 All thy workes prayse thee, O Lord: and thy Saints
giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy Kingdome is an euerlasting Kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth al such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: Which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: Which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth light to the blinde.

8 The

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow: as for the way of the vngodly, hee turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.



Praise the Lord, for it is a good thing to sing prayses vnto our God, yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing prayses vpon the Harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 Hee

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like woll: and sattereth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 Hee sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 Hee sheweth his word vnto Jacob: his Statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any Nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all yee heauens: and yee waters that bee aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, hee commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, snow and vapours; winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: Princes, and all Iudges of the world.

12 Young men and maydens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his Saints shall

shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a New song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: & to rebuke the people.

8 To bind their Kings in chaines: and their nobles with linckes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the Cymbals and dances: prayse him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: prayse him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vſed for ſundry purpoſes.

¶ *Generall confeſſion to be ſaid euery Morning.*

Almighty God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and a wretched ſinner, and haue manifold wayes moſt grieuouſly tranſgreſſed thy moſt godly Commandements, through wicked thoughts, vngodly luſts, ſinfull wordes and deedes, committed in my whole life. In ſinne am I borne and conceiued, and there is no goodnes in me, in as much as if thou ſhouldeſt enter into thy narrow iudgements with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it but muſt needs periſh and be damned for euer: So little helpe, comfort and ſuccor is there either in me, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddeſt not ſpare thy onely deare beloued Sonne, but diddeſt giue him vp vnto the moſt bitter, and moſt vile and ſlanderous death of the Croſſe for me, that he might ſo pay the ranſome for my ſinnes, ſatisfie thy iudgement, ſtill and pacifie thy wrath, reconcile me againe vnto thee, and purchaſe me thy grace and fauour, and euerlaſting life. Wherefore, through the merite of his moſt bitter death and paſſion, and through his innocent Blood-ſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe

vouchsafe to bee gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renue, confirme, and strengthen mee with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me in thy most godly commandements, and so glorifie and praise thee euerlastingly; and also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merily vnto thee, and say, I beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt bee prayed vnto and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I cry, and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all manner of darkenesse, of misbeleefe, infidelity, and of carnall lusts and affections may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

¶ Another

¶ Another prayer for the Morning.

O Almightie and most gracious God, we heartily thanke thee for the sweet sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commaunded by thy holy word, that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: We most humbly beseech thee, that thine eyes may attend vpon vs, dayly defend vs, cherish, comfort, and gouerne vs and all our counsailes, studies, and labours, in such wise, that we may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that wee may diligenely and warily eschew and auoyd all things that should displease thee, set thee alwaies before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

¶ A prayer for the Euening.

O Most mighty Lord our Father, and God euerlasting, full of pitie and compassion, we acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and grant our requests, if we consider our own deseruing: For our consciences do accuse vs, and our sinnes witnesse against vs, and we know that thou art an vpright Judge, which doest not iustifie the sinners and wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most mercifull Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desparation: We vtterly renounce all worldly confidence, and flee to thy soueraigne bounty, as our only stay and refuge, beseeching thee not to call to remembrance our

manifold sinnes and wickednes, whereby we continually prouoke thy wrath and indignation against vs: neither our negligence and vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospel reuealed vnto vs; but rather to accept the obedience and death of thy Sonne Iesus Christ, who by offring vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercy therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call vpon thy Name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy prayse and glory. And albeit wee be but wormes and dust, yet thou art our Creatour, and we be the worke of thy hands: yea, thou art our Father, and wee thy children: thou art our Shepherd, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastice vs with a fatherly affection, that all the world may know that at what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauaile: Grant, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of the flesh: but onely sufficient to content our weake nature, that wee may bee the

better

better disposed to liue in all godly conuersation, to the glory of thine holy Name, and profit of our brethren. Amen.

¶ A most necessary prayer.

O Lord Iesus Christ, which art the true Sonne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring foorth, preserue, nourish, and refresh all things, aswell that are in heauen, as also that are on earth, We beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, We may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, Which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

¶ The prayer of Manasseh King of the Iewes.

O Lord Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the Sea by the word of thy Commaundement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest of mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed

[a] Thou hast promised that repentance shall bee the way for them to returne to thee.

repentaunce vnto sinners, that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner. For I haue sinned aboue the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue I any release: For I haue prouoked thy Wrath, and done euill before thee. I did not thy Will, neither kept I thy Commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord forgiue me, and destroy me not with my transgressions. Be not angry with mee for euer, by reseruing euill for mee, neither condemne mee into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for euer and euer. Amen.

[b] We speaketh this in compassion of himselfe and those holy fathers which haue their commendation in the Scriptures. so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

¶ A Prayer conteining the duety of euery true Christian.

MOst mighty GOD, mercifull and louing Father, I Wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Jesus Christ my onely Sauiour and Redeemer: and I most humbly beseech thee for his sake to bee mercifull vnto mee, and to cast all my sinnes out of thy sight and remembraunce through the merits of his bloody death and Passion.

Powre

Powre vpon me (O Lord) thy holy Spirit of loue, feare and grace: gouerne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon me, and to lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace: By the which (O Lord) purge the grossenesse of my hearing & vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace all my dayes: Graciously pardon mine infirmities, and defend mee in all dangers of body goods and name: but most chiefly my soule against al assaults, temptations, accusations, subtill baites, and sleights of that old enemie of mankinde, Satan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate with most humble minde craue of thy Diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: and specially according to my bounden duetie, beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruant our most deare and Soueraigne Lord King Charles, increase in his Royall heart true faith, godly zeale, and loue of the same: And grant him victorie ouer all his enemies, a long, prosperous and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsailours, and euery other member of this thy Church of England, that they and wee in our seuerall callings may truely and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith and Religion: Replenish our mindes with all goodnesse, and of thy great mercy keepe vs in the same, till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperity,

perity, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Ayd me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this World I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not only with flesh & blood, but with the deuill which is the prince of darknesse, and with wicked men executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an inuincible constancie against all corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life, I must sustaine, in the end I may attaine to the heauenly rest, which is prepared for me and all thine Elect, through Christ our Lord and onely Sauiour. Amen.

(*.*)

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